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FROM THE WRITINGS OF

CARDINAL MANNING.



CHARACTERISTICS

POLITICAL, PHILOSOPHICAL, AND RELIGIOUS

FROM THE WRITINGS OF

HENRY EDWARD

CARDINAL ARCHBISHOP OF WESTMINSTER

ARRANGED BY

WILLIAM SAMUEL LILLY

Καὶ μὴν, ἦν δ' ἐγώ, ὦ Κέφαλε, χαίρω γε διαλεγόμενος τοῖς σφόδρα πρεσβύταις
δοκεῖ γάρ μοι χρῆναι παρ' αὐτῶν πυνθάνεσθαι, ὥσπερ τινὰ ὁδὸν προεληλυθότων, ἣν καὶ
ἡμᾶς δεήσει πορεύεσθαι, ποία τίς ἐστι, τραχεῖα καὶ χαλεπή, ἥ ῥαδία καὶ εὐπορος· καὶ
δὴ καὶ σοῦ ἡδέως ἄν πυθοίμην, ὃ τί σοι φαίνεται τοῦτο, ἐπειδὴ ἐνταῦθα ἤδη εἰ τῆς
ἡλικίας ὃ δὴ ἐπὶ γήραος οὐδὲ φασὶν εἶναι οἱ ποιηταί.

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TO THE COUNTESS OF DENBIGH.

DEAR LADY DENBIGH,

The thought of compiling from the writings of our beloved and venerated Cardinal Archbishop, a volume which should exhibit his mind upon some principal topics of the day, came to me during my last visit to Newnham Paddox, and in the course of a conversation with you. Hence, when, with your kind permission, I do myself the pleasure of writing your name upon the first page of this book, I am, in some sense, offering to you of your own.

Believe me to be,

Very sincerely yours,

W. S. LILLY.

Jan. 1, 1885.

ADVERTISEMENT.

THE following Selections have, in all cases, been made from the latest editions of Cardinal Manning's Works. It has not been thought worth while to note the omissions which have been found necessary in order to bring some of the extracts within the scope of this Volume. But any words introduced by the Compiler are enclosed in brackets.

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PART I.
POLITICAL.

.

WHAT IS CIVIL SOCIETY?

(I.)

SOCIETY is a collection of individuals, not told by number, but united, ordered, and organised by an intrinsic law of their nature. For when God made man, He made society. Society was a part of the first creation; society springs out of the creation of man, because from man comes the family, and from the family comes the people, and from the people comes the State. The whole civil order of the world is nothing but the growth of that society which lay in the first man, as the tree lies in the seed. Therefore, in our very nature there is the society of mankind; and as I said before, society does not mean merely men told by the head.

Numbers do not constitute a people. That which constitutes a people is the principle of order, authority, and law, social relations, social rights, social duty. Where those things are not, or are trampled down, there may be a multitude, but there cannot be a people. The political gospel of the present day is not the gospel of the society which God created, but the gospel of anarchy.

It declares that the multitude of men, told by number, and voting by plebiscites, constitutes society. Therefore,

when I say that God has a sovereignty over society, I mean that He has a sovereignty over those ordered relations of man to man, constituted by Himself in the creation of mankind. The first principle, then, of society, is authority ; the second is obedience ; and the third is mutual justice, whatever be the varied, accidental, and providential inequalities between man and man. ("The Fourfold Sovereignty of God," p. 61.)

(II.)

These three principles are the principles of the family, and of the household, and of the whole civil and political order of the world. They may be variously clothed ; they may be embodied in different forms of law, according to ages and nations ; but essentially, all governments and constitutions resolve themselves at last into these three simple laws. It is of this that the Holy Ghost, speaking by the Apostle, says : ' Let every soul be subject to higher powers ; for there is no power but from God ; and those that are, are ordained of God. He that resisteth the power, resisteth the ordinance of God ; and they that resist, purchase to themselves damnation. For princes are not a terror to the good work, but to the evil. Wilt thou then not be afraid of the power ? Do that which is good. If thou do that which is evil, fear ; for he beareth not the sword in vain. For he is God's minister : an avenger to execute wrath upon him that doth evil.' * From what other source could the authority to inflict capital punishment be derived, save only from Him who is the Author and Giver of life ?

* Rom. xiii. 1.

Society recognises the Divine foundation of its authority every time that justice condemns a man to die. This authority is not of human creation ; it is of Divine creation. It comes from God ; and civil society is therefore in itself of Divine foundation. In the order of nature, it has God for its Author. Sovereignty, then, was immediately committed by God to the society of mankind, in the act of creating it. The particular form of government, whether it be by one or by many, whether it be empire, or kingdom, or republic—these mutable and incidental forms of government may be determined by man ; but the authority which they embody, and by which alone they exist, is always from God. Now, such is civil society. Bear in mind the principles we have laid down ; because upon them all depends ; all public morality and all public law, the duty of loyalty and of civil obedience, the power of capital punishment, and the mutual justice between man and man. To call in question the Divine foundation of authority, and to talk only of the rights of men, is to violate the first laws of human society. We are in the century of revolutions, inaugurated by the gospel of the rights of man and of the sovereignty of the people, preached by the false prophets of this world to deceive the nations. Men have come to believe that the freak and caprice of the public will is sovereign, and may at any time revoke the authority which God has providentially ordained in the powers that are. The word of God declares that authority is from God, and that they who resist the authority purchase to themselves damnation. Now, that supreme civil authority, being of God's own creating, is sacred, and was not left in the world to reel and to stagger in the darkness, and instability of human igno-

rance and human license. When God became incarnate, He founded His own kingdom in the world ; He instituted an authority in which are incorporated the rights of God ; He promulgated a law which governs the conscience of all mankind. ("Four Great Evils of the Day," p. 79.)

THE BASIS OF EUROPEAN CIVILISATION.

CONSIDERED only as a moral code, the Gospel is the most perfect rule that mankind has ever received. If it were only promulgated by a human legislature and enforced by a human executive, it would produce a state of social peace and personal purity, higher than the science of politics had ever ventured to conceive. This is the basis of modern civilisation.

Christianity has raised and ripened the whole theory and practice of government and jurisprudence ; without making it religious it has exalted it above the refinement of Athenian liberty, and the sternness of Roman justice. A Christian nation means a people professing Christianity ; but, as we see, there may be Christian nations partly, or even wholly, rent away from the unity of the Church of Christ. Still they retain their Christian character,—justice, temperance, order, benevolence, mercifulness, and the like. And yet all these are not the sanctity which is a note of the Church. They are the fruits of human responsibility, trained, and under a high moral discipline, and scrupulously directed in the fulfilment of the second table of the law,—the duty we

owe to our neighbour. No one can look at such a people without a thankful sense of the goodness of God, in giving truth, not only as an object of faith, but as a rule of moral discipline ; so that, even when it is lightly regarded as the path to eternal life, it is still cherished as a law of order for this earthly state. What is the ripe civilisation, the fair peace and harmonious friendship of states and kingdoms, the alliances and relations of national systems, the temperate sway of princes, the liberty of subject people, the purity of domestic obedience, but a second crop of fruits shaken from the faith of Christ, as from the fig-tree in its later season ? Even though nations still linger outside the vineyard, shall we not rejoice over such a fruitage as this ? Though they refuse the whole truth, is it not a joy that even so much as this should be received, and with such returns ? Surely every one who wishes well to mankind must rejoice. ("Sermons," Vol. IV., p. 71.)

CIVILISATION AND FAITH.

IN what does Christianity differ from philosophy on the one hand, but in revealing to us the regeneration of the Spirit ; and from Judaism on the other, but in absorbing all nations into the unity of the Church ? The true and only fruitful principle of education is the gift of our spiritual birth ; the mightiest power of national development and progress, is subjection to the City of God. But if we will invert these things, we simply adopt the principle of philosophical education, and a Judaic nationality. In these days, when Christian realities are

fast passing away, Christian terms are still retained; but they are retained only to be transferred to shadows. We hear on all sides of unity and regeneration; but the spiritual laws of the heavenly city are out of date. In modern civilisation they are, if not formally rescinded, cast aside as obsolete. The powers of the world need something more akin to themselves than a 'conversation in heaven'; and to uphold their religious contradictions, they must find a higher unity than the Church of Christ.

All these things engender a specious outward Christianity, which descends from age to age, on the surface of nations and households, and under it there is often no fellowship with the world unseen; no living hold of the Head, which is our Lord Jesus Christ. This is our peril now. Laxity, indifference, false theories of charity, fear of being derided for narrowness, or of being assailed for tenacity, make men shrink from their heavenly allegiance. They try to make it chime with the policy of the world. And where these clash, the world has its will, because it is near and imposing: the Faith must give way, because the City of God is silent, abiding its time in heaven. Deep working evils eat out the heart of such a Christianity, whether in nations or individuals.

Vain-glory, worldly greatness, luxury, softness, traffic and barter, wealth and selfishness,—these make men and empires to be secret and stubborn enemies of the Cross and Kingdom of Christ. Its realities are hateful, because sharp and rebuking. Worldliness, follies, and pleasures, with lusts which are never far apart from them, turn the whole heart from God. St. Paul says of all such, 'who mind earthly things,' that is they buy and sell, and grow fond of their gains; ever busy and full of thought and care, policy and scheming. They live among earthly

things, till they catch their taint and themselves become earthly, and all these, and they with them, must 'perish with the using'.

Such men may be known by this—they never forego anything for the sake of Christ ; gain, honour, place, ease, pleasure, and the like. When the trial comes they choose the world ; and sell their Master for thirty pieces of silver, or for a bauble, or for the gambling hope of wealth—for an ambitious dream ; whereby we may know that they are none of His. (" Sermons," Vol. III., p. 193.)

THE CHURCH AND THE WORLD.

NO one can read the history of Christendom without discerning the same law of decline and deterioration, which has from the beginning obtained among mankind, prevailing, not over the Church, as it is a work of the Divine presence, but over the moral, intellectual, social condition of nations professing Christianity. It would be out of place here to give detailed examples ; but I may just refer to the corruption of Christian Africa in the time of St. Augustine, and of England under the later Saxon kings, and of the north of Italy in the sixteenth century. It is most certain that there is a power always working in Christian nations, which is not of God, nor of the Church, but of the world, of that corruption which every generation reproduces, and of that aboriginal evil which has been always working in our fallen race, unfolding itself in endless forms, and perpetrating its effects by a most subtile transmission from

age to age. To be more particular, I will say that the state of public morals, the habits of personal and social life, popular amusements, and the policy of governments, so far as they are not under the direct guidance of religion, are examples of the presence and power of that which is truly called the world. And nobody need fear to add, that the tone and moral effect of all these, except when they are especially guided by religion to a Christian use and purpose, is almost always, in a greater or less degree, at variance with God. The laws of every Christian state, the customs of every Christian society, and the practice of families and individuals as contained in them, are, indeed, always professedly based upon the laws of God, and limited by the precepts of Christ. It is not, however, the outline but the filling in that determines the character : it is not the letter, but the interpretation that fixes the meaning and gives emphasis to the sense : so it is with the complex social state of a Christian people. The laws of Christian faith are all there, but so glossed and paraphrased, so interlined by commentaries and lowered by adjustments, that it is no longer the Church warring its way through the world, but the world playing the Christian in a masque. This, then, is that very same principle of original evil which, in all ages, under all shapes, in all places, has issued in lust, pride, covetousness, vain-glory. It surrounds us in the visible Church now as it surrounded the apostles in the Holy City of old. It cleaves to all things about us. It is in all places of concourse, in all business, in all pleasures, in all assemblies and spectacles, in all homes, in all the circumstances of our personal life. ("Sermons," Vol. II., p. 253.)

THE CHRISTIAN CHURCH AND THE UNCHRISTIAN STATE.

THE civil society of the world has been departing in its legislation, in its public laws, in the education of the young, from the sovereignty of God through His Church. Now, the consequences of this are twofold. First, as to the Church. The Church has two offices: the one is to convert and to save individuals, and the other is to sanctify and to uphold the civil order of mankind. But when the civil society of man refuses any longer to be guided and upheld by the sanctifying grace and the sovereignty of God, the Church shakes off the dust from its feet, and goes back to its apostolic work of saving men one by one. It is at this time doing that work, and will do it; and in doing it the Church becomes more free, more independent, more separate from all contacts and embarrassments of this world. It may indeed be persecuted; perhaps it may become less in numbers, because nations and races go out from it. But it becomes once more what it was in the beginning, a society of individuals, vigorous, pure, living, and life-giving. So much for the consequences to the Church. For the Church, then, we have no fear. But what is its consequence on the State or political society of men? I may sum it up in these three words: it is privation, degradation, and dissolution. First, as man, when he separates himself from God, is deprived of supernatural grace, which sustains his whole moral and spiritual life; even so the civil society of a nation, when it separates from the Church, in like manner is deprived of its super-

natural perfection. It no longer has the support and guidance, the light and sanctification, which the Kingdom of God bestowed upon it. Just as men are born, through the sin of Adam, into a state of privation, so the kingdom or people, which has separated itself from the Church, is thereby deprived of the truth and grace of Christianity. Generation after generation are born into that state of public privation of the light and grace of faith.

Secondly, if Christianity be the elevation of a people, to fall from it is a degradation; because, as I said in the beginning, it is a retrograde movement, a going backward from the state of Christian civilisation into the state of nature before Christianity entered into the civil life of men.

And, thirdly, it is dissolution; because the bonds of civil society are loosened. As man, who came out of the dust, when his living spirit departs, returns to dust again, so, most assuredly, every state or kingdom which rejects the sovereignty of God, in due time will dissolve and turn again into its original confusion.

How this may happen we need not seek to know; whether by revolutions, or internal disorders, or loss of coherence, or the impossibility of maintaining its social state, or by foreign aggression, by warfare, by conquest, by whatsoever means I know not; but the word of God stands plain, and sooner or later shall be fulfilled: 'The nation and the kingdom that will not serve Thee shall perish; and that, not only by a judicial sentence, but by an intrinsic law of its own being, which works out its own dissolution'. ("The Fourfold Sovereignty of God," p. 159.)

THE SYLLABUS.

IN the year 1864, and on the 8th day of December, the feast of the Immaculate Conception, Pius IX. published two documents, the one called an Encyclical, or circular letter, addressed to all patriarchs, primates, archbishops, and bishops throughout the whole Christian word ; the other called the Syllabus. Now, the word Syllabus simply means a collection or gathering together of certain propositions, which, in the eighteen years of his Pontificate, he had already published. During the preceding eighteen years, he had in numerous documents and manifold acts condemned a multitude of the intellectual errors of the day ; and the Syllabus is nothing more than a collection, from all the documents and acts of those eighteen preceding years, of the chief errors which he had already condemned. That Syllabus contained eighty such errors, with their censures affixed, together with a reference to the former acts and documents in which the same condemnations had been already published. Now these eighty errors are partly in matters of faith, partly in matters of morals ; in both of which the Catholic Church, and the Head of the Catholic Church also, by Divine assistance, are infallible ; that is, they are the ultimate interpreters of the faith, and the ultimate expositors of the law of God, and that not by the light of human learning only, but by the light of Divine assistance, which secures from error. Under morals are also included a number of errors relating to the political state of the world, the Church, and its Head. I believe, if the Holy Father had confined himself simply to faith

and to morality, in the ordinary and inadequate sense of the word, very little would have been heard of the Syllabus. But under the head of morals, he had—for his duty demanded it of him, as the universal teacher of the Christian world, as the pastor of the universal flock—pointed out and condemned certain errors in political philosophy which strike at the root of morals. Therefore the world has risen in uproar. Governments have declared that the Syllabus lays the axe to the root of their political society: but if it does so, it is so much the worse for those nations; for they must be constituted on an antichristian basis. Now I may be asked, Why should the Holy Father touch on any matter of politics at all? For this plain reason: because politics are a part of morals. What the moral law of the Ten Commandments is to the individual, politics are to society. Politics are nothing more than the morals of society—the collective morality of Christian men united together under social law. Men might as well say that they will permit us to instruct or censure a penitent in the confessional, but blame us for correcting and condemning the error of a congregation, as censure the Holy Father for extending those condemnations from the errors which affect the private lives of men to those which affect the public life of Christian society. Politics are morals on the widest scale.

Now, to make still more clear what is the subject-matter of the Syllabus, I will farther say that it contains ten chapters. The first four chapters are on Atheism, Pantheism, Rationalism, Socialism, and Communism. Of the next three chapters, the first is on the errors affecting the constitution of the Christian Church; the next on the errors affecting the relations of the Christian

Church to the Christian State ; the third on morals. The eighth chapter relates to the Sacrament of Matrimony, and to divorce ; the ninth to the Roman Pontiff and his jurisdiction ; and the tenth to liberalism, progress, and modern civilisation. I will take only one error thus condemned, and that because it will contain in itself a complete and perfect outline of all that goes before. The last error condemned is this : it had been asserted that the Roman Pontiff can, if he will, and ought therefore, to reconcile himself and to conform himself to liberalism, progress, and modern civilisation. He condemned this assertion as false ; which is, therefore, to say that the Roman Pontiff ought not, and cannot, reconcile or conform himself to liberalism, progress, and modern civilisation. A bold error, and a bold condemnation.

Like the two fleets drawn up on the waters of Lepanto front to front, we have here a long array of falsehoods, and their condemnations direct and authoritative by the Head of the Christian Church. He declares that he cannot, ought not, and will not conform himself to this world in its mutabilities and changes. This shall be our subject. And to make the matter plain, I will recite what is contained in the Encyclical to which the Syllabus is attached, describing the nature of the modern civilisation, to the progress of which the Roman Pontiff is invited to conform himself.

The Encyclical describes the claims of modern civilisation in the following propositions. First, the political society of men ought to be constituted entirely on the foundation of nature, without any regard to religion, or, at least, in perfect indifference to all religions. Secondly, that an unlimited freedom is possessed by every man, not only to believe as he likes, but to speak as he likes,

and to write as he likes ; and that, because he has the liberty to think as he likes. He may therefore publish, by writing or printing, anything he chooses on any subject, and on all subjects, and in every sense. Thirdly, that the family or the domestic life belongs to the order of nature, and therefore belongs to the State ; that households and families are under the authority of the civil government in this sense—that the civil government has a right to determine the question of marriage and divorce, and also to control and to decide on the nature of the education of children.

Now, in order to show clearly why the Roman Pontiff—that is, the whole Church of God ; for it is all contained in Him, and where the Head acts all act with Him—ought not to conform himself to this liberalism and progress and modern civilisation, it will be necessary to describe in outline what are the two societies that now stand face to face—the civil society, and the Christian society of the world.

(I.)

The civil society, or civil power, is a thing sacred in itself. It comes from God ; it has God for its Author ; and it must be treated as of divine origin. It is sustained by authority, obedience, and equality—the three laws of the human family—which began with the first creation of man, namely, the authority of parents, the obedience of sons, the equality of brethren. These three laws bind human society together. God is the Author of them. When families multiplied, and expanded into races, nations, and states, these three laws, which were domestic and private in the beginning, assumed the public and recognised character of what are called constitutions and

commonwealths, from which arise monarchies, empires, and civil order throughout the world. The sovereign authority, therefore, which governs mankind, is derived not from the consent of men, bargaining and bartering, and compromising and chaffering together, as it were in a market-place ; it is derived from God Himself, and is given immediately to human society. But the particular form in which society may be cast, and the particular person or prince, be it one or many, who bears the sovereign power, come not immediately from God, but mediately from society. It was of this that St. Paul spoke when he said : ‘ Let every soul be subject to the higher powers,’ though he was then speaking of a heathen emperor ; ‘ for every power is of God. The powers that be, are ordained of God. He that resisteth the power, resisteth the ordinance of God ; and he that resisteth shall receive to himself damnation.’ St. Paul says this of the civil society or political order of the world ; of the Roman empire, persecuting and pagan as it then was. Within the sphere, therefore, of political society, there are human authorities competent to make human laws ; but, as water cannot rise above its source, the natural society of the world cannot rise so high as to make laws to bind the conscience in matters of faith or religion. These things belong to God ; they do not belong to man ; they do not belong to human society, but to one which is neither of man nor by man, but directly from God Himself.

(II.)

The other society is the Christian society of the world, and the beginning of that Christian society is the person of our Lord Jesus Christ Himself, who, when He

came into the world, assembled His apostles and disciples around Him, instructed them, conformed them to His own mind and will, and gave them authority and laws. He gave them that one faith by which alone men can be united—that one supreme jurisdiction by which His Church on earth was founded and is held together. He constituted in the world His own kingdom. He ascended to His invisible throne in heaven ; but He left on earth His Vicar and representative—one who should be the depository and executor of His supreme power over the Christian society which He founded : who should be for ever the supreme and final interpreter of the faith, the supreme and final expositor of His law ; and that society, one in its origin, one in its faith, one in its jurisdiction, one in its identity throughout the world, uniting all nations in one family, is the Holy Catholic Church. There will be those two great societies to the end of the world—the one natural, the other supernatural ; the one human, the other divine ; the human and the natural society perfect and complete within its own sphere and limit, but imperfect and incomplete, and that in a high degree, as regards the true perfection of man and his destiny hereafter. For this it must depend upon the Church and the laws of Jesus Christ.

(III.)

And such was the will of God. He ordained that these two societies should be so united as in their action to become one. Just as man is perfect in his own nature, though fallen by original sin, and needs to be elevated to a supernatural order by regeneration and grace, remaining the same individual, but receiving a perfection above his nature ; so it is with the natural society of the

world ; and when the Church of God, like the heavenly city coming down from heaven, perfect in its beauty, symmetry, splendour and unity, descended on the face of the world, it took up into itself all the elements of human society that were pure and true, and incorporated them with itself. But before this work was done, the Roman Empire, which was spread over the nations of the world at the coming of our divine Saviour, was destroyed off the face of the earth. The races it had subdued and held in its iron hand revolted against it. They came up with their legions and their hordes ; they tore from it province after province. First they devastated and desolated Italy ; last of all, they sacked and ruined Rome. The whole material structure and fabric of that great empire, the greatest and most perfect human society the world had ever seen, was utterly crushed, crumbled to dust, and swept away before the winds of heaven. Then the Christian world that now is rose into existence. It was the Christian Church which created the Christian world. It had a double mission ; for the Christian Church has a mission first to individuals, and then to society—first to convert and save the soul, and next to consecrate and elevate the political society of the world. As Christianity spread from household to household, each family became germs and patterns of Christian society. As cities became Christian, they were combined together under Christian laws. As kingdoms arose from age to age, they were bound together under the supreme unity of jurisdiction and in the light of the one faith. The Christian world, as we know it now, appeared. What, then, was the foundation of this Christian world ? The one faith, the one baptism, the Christian Sacrament of matrimony, the supreme jurisdic-

tion of the Head of the Christian Church : these four elements created and have sustained the Christian world.

The Roman Empire, which fell and was swept away, fell not more by the external violence which came upon it from without than from the internal corruption, intellectual and moral, which ate away its vitality within, and turned it from end to end into a heap of intellectual and moral ruin. It would be out of place, and I have not now time, to dwell on what I say farther than this : I would ask you to take any history of Rome, and read the domestic life of the Romans in the Augustan, the golden period, as it is called. The state of personal and domestic morals presents a picture of incredible and unimaginable horrors under the roof of every family. And if such was the private life of men, if such was the state of their homes, what was the state of the Commonwealth—of the empire at large, in its public morality? The human imagination cannot conceive, without the facts before it, to what a depth of utter moral corruption that natural society of the world had fallen. The Christian society of the world came as the purifier and the corrective of the evils of personal and domestic immorality; and purifying the personal and domestic morality, it purified the public morality and public life of nations. And this was brought about by the faith and knowledge of God ; by the laws of God ; by the Sacrament of matrimony ; by the union of the husband and the wife restored to its primitive unity and its indissoluble contract ; by the supreme authority of the Christian Church ; by that pastoral authority whereby men are retained in obedience and order : these things slowly elevated the natural society of men into the Christian world.

Then began a great conflict ; the natural society of

the world strove to sweep the Church of Christ out of the earth. Three hundred years of persecution followed, and the Christian society gained, little by little, its ascendant over the minds and wills of men, until the world was weary of persecution, and the Church entered into peace. From that time onwards the natural and supernatural societies of the world have been at least in a state of amity, down to a time we will hereafter mark. Then Christendom or Christian Europe began to arise. The spiritual and civil powers stood side by side—with many jars and contentions indeed, but nevertheless with public laws and mutual relations and duties, acting in co-operation together, so that the natural society of the world, which had taught the unlimited lawfulness of divorce, learned the absolute indissolubility of Christian marriage; the natural society, which held that fathers had power of life and death over their children, was taught that their children were the children of God—theirs in the order of nature, but not theirs in the order of grace, heirs of the Kingdom of Heaven, wards committed to their guardianship, whom they were bound to bring up in the nurture of God and the knowledge of His Son Jesus Christ. They were taught also the duty of mutual charity one to another. The laws of authority and equality, as taught in the Christian Church under the supreme authority of one Head, were transcribed into the public law of nations. Such was the state of the Christian world when these two societies were in amity together—when every member of the State was a member of the Church; when the laws of the State were in conformity with the laws of the Church; when the laws of Christianity were part of the laws of the land; when men believed that human society had not its per-

fection in the order of nature only, to the exclusion of religion and of God, but then only when it is founded on the one only truth revealed by God, the one only way of life eternal.

(IV.)

Such was Christendom once. Such it is no longer. The amity of the natural and supernatural societies has turned into discord, and their union is dissolved. Three hundred years ago, Germany and England and the north of Europe separated themselves from the Christian Church. They broke the bands of unity, and renounced its supreme authority; they constituted themselves independent upon the basis of their own natural authority, and they went their way. And what that way was, we will endeavour to trace. There were three things in that separation. The first was schism; the second was a rejection of the divine authority of the Church; and the third was the setting in motion of that which men now call progress, the unlimited and licentious action of the human intellect and of the human will without law and without guide. Look at the condition of Germany now. We were told the other day that it is a question whether four-fifths or three-fourths any longer believe in Christianity. I will not determine the proportion. Look next at England, divided, subdivided, parcelled out into I know not how many sects and denominations, each man interpreting the Bible for himself, because the supreme authority of the Church had been cast off. In every country that separated itself from the unity of the Church three hundred years ago, Christian matrimony as a Sacrament was rejected by the public laws. The indissolubility of Christian marriage has been destroyed, and

the law of divorce has been introduced. The foundation of the natural order of the family itself has been broken up. Wheresoever divorce enters, the authority of parents, the obedience of children, and the foundations of the family, are shaken, if not destroyed. What the effect of that change has been, I will leave those to say who have the daily reports of the tribunal, where such cases are adjudicated, before their eyes. It has also been announced as a principle, that national education must be without religion—that the education of children belongs to the State. Within the last few months we have seen it, again and again, declared in the newspapers, which are believed to represent public opinion to a great, but I hope not to the full extent, that it was not for fathers and mothers to determine how their children should be educated ; that the nature of education must be determined by the supreme authority of the State. We have been told that in the matter of religion, it is indifferent whether men agree *or not*: it may be good if they can ; but the State has nothing to do with it, and that every man has a perfect, unfettered, unlimited freedom, not only to think as he likes—for the State has no right over his thoughts—but to speak as he likes, and to sow broadcast with both hands errors, heresies, impieties, and blasphemies where he will ; that there is no authority on earth to restrain the sowing of that seed of universal desolation, immorality, and unbelief, which robs posterity, children unborn, of their inheritance of truth and of salvation, to gratify the licentious liberty and the noxious freedom of each individual man. If ever there was a spirit of revolt against God, it is this ; and yet this is inscribed in the public laws of what is called modern civilisation.

Here then we have the meaning of liberalism, progress, and modern civilisation. Liberality means the giving to every man his due, and giving of our own freely for his good ; liberalism means giving to another that which does not belong to ourselves. The truth of God, and the laws of God, and the rights of parents—these belong to no government, and to give them away is an impiety.

What, then, is the meaning of progress? A departure from that union of the natural order and of the natural laws of States with the supernatural order and law which the providence of God has ordained for the perfection of mankind.

And what is the meaning of modern civilisation? The state of political society which lays down as principles of rational liberty and social perfection, divorce, secular education, contradictions in matters of religion, and the absolute renunciation of the supreme authority of the Christian Church.

Can it, then, be matter of wonder, that when the Roman Pontiff published the Syllabus, all those who were in love with modern civilisation should have risen in uproar against it? Or can it be wondered at, that when the world, with great courtesy sometimes, with great superciliousness at other times, and great menace always, invites the Pontiff to reconcile himself to liberalism, progress, and modern civilisation, he should say, ‘No, I will not, and I cannot. Your progress means secular education: I maintain that education is intrinsically and necessarily Christian. You maintain that it is a good thing that men should think as they like, talk as they like, preach as they like, and propagate what errors they please: I say that it is sowing error

broadcast over the world. You say, I have no authority over the Christian world ; that I am not the Vicar of the Good Shepherd ; that I am not the supreme interpreter of the Christian faith : I am all these. You ask me to abdicate, to renounce my supreme authority. You tell me I ought to submit to the civil power ; that I am the subject of the King of Italy, and from him I am to receive instructions as to the way I should exercise my supreme power. I say I am liberated from all civil subjection ; that my Lord made me the subject of no one on earth, king or otherwise ; that in His right I am sovereign. I acknowledge no civil superior ; I am the subject of no prince ; and I claim more than this : I claim to be the supreme judge on earth, and director of the consciences of men—of the peasant that tills the field, and the prince that sits on the throne—of the household that lives in the shade of privacy, and the legislature that makes laws for kingdoms. I am the sole last supreme judge on earth of what is right and wrong. Your progress is departure from Christian civilisation ; in that path you may have many companions, but me you will not find.’ (“ Ecclesiastical Sermons,” Vol. III., p. 81.)

THE KULTURKAMPF.

THE ‘Old Catholic’ heresy could never have prevailed to launch the Prussian government upon a policy fatal to the German Empire, if a mightier power, vowed to its destruction, had not driven both the political parties in Germany into a frenzy of suspicion and of fear. Strange spectacle—a mighty military empire, in

self-defence, driving a handful of helpless scholars into exile, and turning pale with fear at a quotation from the fourth chapter of the book of Daniel. Strange recognition of the power of spiritual authority over all material might ! No weapons can prevail over a solitary truth ; and no truth fails to avenge itself on those who strive against it. Already these acts of injustice and violence have produced in Germany a reaction which cannot long be disregarded. From two distinct sources, most diverse in character and race, though both German, and wholly unknown to each other—the one an Ultramontane Catholic, the other an advanced Free-thought Protestant—I received the same judgment as to the consequences of the present policy. Both alike foretold the complete dissolution of the Evangelical State religion in Prussia, and finally of dogmatic Lutheranism. The withdrawal of the State from all religious communions will throw them upon their own centre and their own resources. There is but one which, in its origin, began the world all alone ; has endured all that man could do against it ; has overcome all human power ; and can survive and renew itself after all spoliation and all persecution. All else must return to the dust out of which it came. The disestablishment of Protestantism in Germany, like the disestablishment of Protestantism in Ireland, will close a chapter in the history of human error.

It may well be asked, What has wrought this change in Germany ? When the war with France was over we saw the Catholics in Germany returning with victory and with joy to their Fatherland, many exulting, and others at least acquiescing, in the German Empire. With them returned also the Catholic chaplains and

the sisters who, in the soldiers' hospitals and on the fields of battle, had exposed their lives with the armies of their country. The laws of Prussia were then sternly just to both Catholic and Protestant alike ; and both the Catholic clergy and the ministers of the Protestant communions were loyal and contented subjects. What, then, has changed peace into conflict ? I must believe it to be chiefly the work of one man, who, first poisoning the mind of his own government, has ended in poisoning the other governments of Germany. Like all leaders of revolt against the authority of the Church of God, he has invoked the powers of human rulers to avenge his griefs. Henceforth his name, once venerated in the Church, will go down to history as the instigator of persecution against the faith of Jesus Christ, and as the Achitophel who cast the seeds of dissolution into the first foundation of the German Empire.

History seems for some men to be written in vain ; and the lessons of experience seldom outlive the first generation of those whom suffering has made wise. The governments of Naples, Vienna, France, and Spain, in the last century, wrested from Clement XIV. the suppression of the Jesuits. In less than a generation the armies of revolutionary France scourged and overthrew every one of these dynasties. At this moment Italy and Germany are beginning once again the same policy of violence, and there is in the midst of them a Nemesis with its iron scourge, and lips compressed in silence, waiting for its hour to strike. That avenging power is no angel of justice tempered with mercy, but man without God, pledged to destroy the Christian and civilised order of the world, and to strike down, on either hand, both Churches and States.

This grave and ominous conflict has however been relieved by one amusing episode. Certain estimable members of the two Houses of Parliament, together with a Protestant Archbishop, and a President and other members of some Free Church bodies in England, borrowing the graceful custom of German students, serenaded the Imperial Chancellor on the expulsion of the Jesuits without trial or fault, and on the penal laws projected against Catholics, to the well-known air of 'Civil and Religious Liberty'. The Chancellor from above answered with a gravity and elevation proportionate rather to the Reichstag than to so youthful an indiscretion. From this frolic, however, we may gather what our 'friends of religious liberty' would do in these kingdoms if they could. But the public opinion of England is too just and calm, and has not followed them in applauding the penal laws of Germany. ("Ecclesiastical Sermons," Vol. III., Intro., p. lxxxv.)

THE TEMPORAL POWER.

IT is neither reasonable nor possible to discuss the question of the Temporal Sovereignty as if it were a mere accident of the Spiritual Supremacy, not united with it in the first centuries, and separable from it now. What was united in the predestination of God may not be separated in the speculations of men. It seems also to betray a superficial apprehension of the work of the kingdom of God upon earth, to confine its action to individuals, and to exclude it from the sphere of government, legislation, law, public order, social progress, and

from the direction of nations, races, peoples, and the organised and continuous life of human society. I can see little signs of depth, or reflection, or maturity, or comprehensiveness in such reasonings. Neither can I find any evidence of spiritual intuition, or of illumination, in those who can discover from history no higher sentiment in the Christian peoples of Rome and Italy than a desire to shelter themselves under a rich and easy, or a merely powerful and successful ruler. There was assuredly a profounder instinct and a more supernatural impulse moving them to cast themselves at the feet of the Vicar of Jesus Christ, and to pray him to be their king. In so doing they sought not only a political justice, but the most intimate relation they could attain to the person of their unseen Lord and Judge: they had made trial of imperial decrees, and in exchange they sought for the equity, stability, and clemency of the Evangelical Law. They sought the sovereignty of the Pontiffs, not only for reasons of a natural prudence, but of a supernatural faith, believing that of all sovereigns they would be the most just and benign, and of all legislation, that of the Vicars of Christ would be the most pure and beneficent to individuals and to society. They knew them to be the guides of men in the way of eternal life, and the guardians and expositors of the only law of peace. Faith and love towards the Divine Redeemer of mankind taught them to desire to be the subjects of the only person who ruled supremely in His name. This I conceive to be the ultimate title of the Temporal Power of the Sovereign Pontiffs over the people whom God had providentially enabled to place themselves under their rule and protection.

And this is a principle pregnant with great moral

truths. For certainly such a popular election as this, so free and so deliberate, so illuminated by prudence natural and supernatural, and so governed by the highest instincts of faith in the revelation and will of God, is not to be revoked by a sedition, or by a rebellion, or by any act of the popular will less in kind or lower in its moral dignity than that which in the beginning elicited and formed it. If the original election was a great popular act of faith, how shall the revocation of it be less than a commensurate act of popular impiety? The Sovereignty of the Pontiffs cannot be dissolved by the popular vote, like the sovereignties of France and England. Revolutions against our princes violate the constitution; but a revolution against the Vicar of Jesus Christ is a violation of high and deep instincts of Christianity. It may be even lawful and justifiable to be weary of Stuarts or of Capets; but it cannot be either lawful or sinless to be weary of the Vicar of Jesus Christ. With us a revolution might be a just impatience of unlawful acts; with the subjects of the Vicar of Christ it must be a 'tædium de Deo'. For let it not be said that such a revolution can be justified by a political necessity, or by the law of social self-defence; for it would be an easy task to show that no Pontiff, in all the line from St. Peter to Pius IX., has ever given cause for a just resistance of his subjects, or has ever, in his civil government, violated the laws of his state, or the relations between him and his people. Yet such a cause as this alone can clear a revolution of the sin of rebellion before God. And rebellion against the Vicar of the Incarnate Word is in the same order as the rejection of his Master. The question, then, is not between two dynasties, or two princes, or two political constitutions; but between the

natural and supernatural societies ; between the civilisation of the mere human will, and the civilisation which is perfected and sustained by grace. Christian society sprung from the revealed faith and law of God. It was moulded by the unity of the Church, inspired and tied, as with a keystone, by the Pontificate of the Vicars of Jesus Christ. When political society revolts from him, it revolts also from the Faith, the Law, the Sacraments, and the Supremacy of the Church of God. ("The Temporal Power of the Pope," Intro., p. liii.)

THE DOCTRINE OF NATIONALITIES.

BUT perhaps we shall be told that Rome is the capital of Italy.

We deny it. Rome is not the capital of Italy ; it is the capital of Christendom. God has so made it, and man cannot unmake it. All Christian nations have a right in it. Italy has its share in Rome as France has, and every other Catholic people ; and neither less nor more. But Rome is in Italy, and Italians speak one tongue. Geography and language create no rights. If it were so, Canada would justly be annexed to the United States. North America, 'one and united,' would not be 'made' till it had incorporated Canada in its national unity of language and geography. Spain may say the same of Gibraltar, Italy of Malta, and the races of India in their several limits of territory and language. To this portentous theory of nationalism we answer, that it is a denial of all true national and international justice, the source of schism in religion, and of revolution

in politics. Until the schism of the sixteenth century shattered the unity of Christian Europe, this theory of confusion was never known. A higher unity and a higher law bound together the nations of the Christian world, and consecrated the authority of States, while it protected the liberties and rights of the people. As Christians, and as Catholics, we refuse to break up the unity of Christendom for the unity of Italy, and to sacrifice the Christian and supernatural order of the world to the 'national aspirations' of any particular race.

For the last thirty years the doctrine of nationalities and non-intervention has been preached with a subtilty and a confidence which have seduced many, and stunned more. Men have been afraid of raising their heads against the claim of a nation's right to make revolutions. The doctrine which the Protestant Reformation used as a wedge to split off nations from the unity of the Church has been since applied as the lever to overturn thrones, and to destroy international rights. It is now wielded to overturn the Holy See. We are told that the highest and ultimate unity on earth is the unity of a nation ; that each nation may isolate itself both in religion and politics at will ; and that non-intervention is a reciprocal and universal duty of all nations to each other. Against this system of national supremacy, anti-christian and immoral, we protest in the name of Christendom. There is a unity higher than the unity of any nation, in which the welfare of all nations is bound up : the unity of the Christian world. The maintenance of this unity, in its head and centre, in its order and laws of national justice and co-operation, is the highest interest of all nations, and the guarantee of

their reciprocal duties and rights. England isolated itself from the Christian world in religion three hundred years ago, and its present attitude of political isolation is the inevitable result. Russia in like manner is cut off from Europe by its schism, and its schism dictates its policy. Prussia is still half united to the Catholic world. The other nations of Europe are for the most part, or altogether, members of the Catholic unity. It is not possible for any one of them to claim the Russian or English exemption from national responsibility to a higher unity, without renouncing their Catholic character. This, in an evil hour, Italy has been lured, taunted, tempted to do. And in an evil hour it has listened. It has claimed the capital of Christendom by a vote of its parliament as the capital of Italy. But the Catholic world will not submit to this usurpation. The unity of Christendom will not make way for the unity of Italy. ("Ecclesiastical Sermons," Vol. III., p. 57.)

WHAT ARE REVOLUTIONS?

WE hear, day by day, the glorification of revolutions. And what are revolutions? They are the violent disintegration of that order which is based upon authority and obedience; or, in other words, they are the extinction of the idea of law and of obligation, the overthrow of the supremacy of law, of the duties of the human conscience and of the human will to law: first to the law of God, for that is the sole foundation and basis of all authority, and then to the civil and political laws of

society, which spring from that Divine law and are sanctioned by it. The first and broadest mark that is upon these days, then, is lawlessness. This lawlessness shows itself in these three ways.

First, in individuals ; that is to say, men have ceased to govern their conduct with reference to the laws of God and His Church. Many have so completely ceased to do this, that any one who does so is marked as fanatical or bigoted or a believer. We have come to the days when in some countries the man who professes faith is marked for reproach as a clerical, or soft-headed, or a reactionist. Even in our own country this is true. You may not meet it, perhaps, in the society in which you live ; a certain refinement represses it. But there are classes more outspoken, where the truth is told more baldly. Fifty years ago, if a man did not believe in Christianity he held his peace, not only out of respect for others, but out of respect for himself. Now, men have no shame to profess infidelity. Then, the masses professed to be what their fathers were. Now, when, out of some hundreds of working men, one was known to go to church, his companions gave him a nickname, and that name was the most sacred Name that was ever heard on earth. The laws of that Divine Person cannot be vivid in the minds of those who could so disclaim their share in Him.

There is, further, a deliberate and legal departure from the Divine law which lies at the very foundation of social life. Christian matrimony is a Sacrament, and creates an indissoluble bond which death alone can loose. Such was the law of England, not only till three hundred years ago, but until fifteen years ago, though by Acts of Parliament it was violated ; that is, by pri-

vileges, or private laws for private cases, persons were protected from the penalties of the law. The law of Christendom was the law of England down to fifteen years ago, and the bond of marriage was indissoluble. But the indissoluble bond of marriage is the foundation of the domestic life of Christendom. It was out of that principle of authority and order that Christendom arose in its unity and purity in the midst of the unimaginable evils of the heathen world. And in these days a blow has been struck at the first principle of Christian homes, which are the foundation of political society. Moreover, in the whole civil and political order there has risen up in the last century a formal rebellion against authority. About eighty years ago was published to the world a new gospel for the political order of men. It has been called 'the Principles of '89'. Read it for yourselves, and you will find it full of what is called 'the rights of man'. But there are two things of which you will find nothing. First, you will find nothing there about the rights of God; and surely they ought to have precedence; and, secondly, you will find nothing there about the duties of man; but surely men have duties. ("Four Great Evils of the Day," p. 79.)

WHEN IS REVOLUTION LAWFUL?

Now it may be asked, is all revolution unlawful? To which I answer by asking is all homicide unlawful? No man will say that homicide is always lawful, and no man will say that homicide is never lawful; no man

will ever say that warfare is always lawful, and no man will say that warfare is never lawful. It is certain that if a man seeks my life, I may take his in self-defence. It is certain that if a kingdom makes war upon another, the latter may take up arms in self-defence. And such a homicide and such a warfare would not only be lawful, but would be just. There are cases, therefore, in which homicide may be lawful, and in which war may be lawful : but war and homicide are only lawful exceptionally, and unless justified by their occasion are absolutely unlawful. Now what is this exception? It is lawful to use self-defence to protect life ; nature has implanted it in man, nature has bestowed it on society. What is warfare but the privilege and principle of self-defence, used against an external enemy? For which reason, all defensive wars are lawful, but no offensive war is lawful. No war of mere aggression, of mere conquest, can be lawful ; but a war of self-defence is always lawful. A war of self-defence may be of two kinds ; it may be either to repulse an attack, or it may be the anticipation of hostilities. If a man approaches me armed with a deadly weapon, and I know with moral certainty that one moment will forfeit my life, I am justified in taking his, that is in anticipating the act of aggression. So if one kingdom or people knew that another was hovering upon its frontier with an armed force, which would certainly descend upon it like an inundation, that people would be justified in arming its legions and going out to war. War, therefore, which is against a foreign enemy may be lawful. What, then, is the rule with regard to internal war? Suppose a prince were to become the enemy of his people, and were to levy war upon them ; if he were to take their lives, and the lives

of their children ; such people would be justified in protecting themselves by the primary law of nature. There is no doubt that if a prince were to put himself out of the pale of civil and political life, by threatening his people in such a way that they knew it to be a mere question of time when he should commence a sanguinary and fatal attack upon them, they would be justified in preventing it. The Church has again and again recognised the lawfulness and justice of such a proceeding ; for the judgment of a whole people, the common-sense of a Christian nation, is an instinct so high, that in the ordinary course of history we hardly ever find it wrong ; and those princes who have been hurled from their thrones by the judgments of the Supreme Pontiffs—such as Philip I. of France, Henry IV. of Germany, Frederick II. of Germany—were tyrants, already denounced by the mass of their people on account of the wrongs they had committed. I do not say, therefore, that there never can come to pass a case in which a people in self-defence may be justified in protecting themselves from acts on the part of their rulers, of so grave and injurious a nature as to involve in fact the life and the moral and social wellbeing of the people ; but this I say, that unless a revolution can be justified by causes as grave as those which I have defined, whereby it puts off the character of a revolution, and puts on the character of a judicial process and of a solemn and public legislative act, by the will of the people at large, I know of no plea that can clear a revolution of guilt in the sight of God. I believe that every revolution which is made for a light cause, and every revolution which is made for a superficial cause, comes under the sentence of the Holy Ghost, in the words of the Apostle, that

‘He that resisteth the power resisteth the ordinance of God, and shall have purchased judgment for himself’.
 (“The Temporal Power of the Pope,” p. 62.)

THE STATE OF ROME.

ON the 20th of July in 1862, the Italian Deputy Petrucci della Gattina told the Chamber in Turin that ‘the Pontiff of the people would hunt out the Pontiff of Christ’. In Rome and on the Piazza Navona, on the 20th of last July, credible witnesses affirm that the cry was heard of ‘Abbasso Cristo!’ Another of the Italian Deputies, Fenni, has told us in print, that the way of progress is ‘to pull down the Cross’. Another, Civinini, on August 11th, 1863, wrote in the *Diritto* to say, ‘Our revolution is tending to destroy the Catholic Church’; and another, on April 19th, 1865, declared, ‘It is not only the religious orders that we will abolish, but we will destroy the old trunk which is called Catholicism’. The imposture of ‘a free Church in a free State’ has thrown off its mask. It has already begun to ‘destroy Catholicism,’ and ‘to pull down the Cross’. It is at work to suppress religious orders, to confiscate their property, to turn them out of their houses, to violate all the immunities of the Church. It has shut up the Vicar of Jesus Christ in a moral imprisonment. It is mere hypocrisy to say that he is free to come out into the streets of Rome. If his life be not in danger—and who could guarantee it in the midst of a population crying incessantly, ‘Morte ai preti!’ ‘Morte al Papa!’ ‘Abbasso Cristo!’—he is bound not to expose himself

to the mockeries of blasphemous litanies, or to processions carrying the heads of murderers, who conspired against him. The taunts and levities of newspapers in this matter are either from simple ignorance or sheer insolence. I have before me at this moment the evidence of scores of assaults, insults, violences, committed against priests, prelates, bishops, even under the windows of the Vatican. And the Pope is free to go out ; and is putting on the affectation of imprisonment ! The revolutionary papers have not attempted to deny the facts which two Catholic papers, the *Osservatore Romano* and the *Voce della Verità*, in Rome have steadily published with the evidence. But the correspondents of the English newspapers write home their denials, and our journals publish these denials without giving the evidence of the facts. The state of Rome is in this country simply concealed. Our newspapers have never made known to their readers the atrocities of the revolutionary press, the abominable caricatures, the indescribable cartoons with which Rome has been defiled. Since the 20th of September, 1870, I have received a constant supply of this garbage. The person of the Holy Father is, of course, the centre of this blasphemous and obscene ribaldry. But on last Good Friday One even greater than he was outraged. Rome was desecrated by a caricature of the crucifixion of the Saviour of the world. Is it into streets where these things are sold, hawked, and placarded, that the Holy Father is invited not only by Garibaldians, and by ‘reduci,’ and by the Italian government, but by English journalists and by English gentlemen ? They counsel him to drive out for air and recreation in the midst of ‘expropriated’ convents, and to show himself to a respectful populace,

who would salute his sovereign person with cries of, 'Abbasso Cristo!' If we were not as usual in crass ignorance of facts on the continent of Europe, would not this be hypocrisy?

The theatres in Rome present night after night scandals of so gross a kind that even the journals of the revolution cry out against them. Under the eyes and within earshot of the Holy Father, the Catholic Faith and Church is derided, profaned, and dragged through the mire in its dogmas, in its worship, in its ministers, and in its morality. The foulness of every night on the stage of the theatres has drawn from the *Diritto* the following confession. Speaking of a play called the *Nun of Cracow*, a mass of obscenity, calumny, and impiety, it says: 'We don't know when we shall come to an end of this rage for plays which brutalise the public taste, and excite every kind of popular foulness'. Night after night cardinals, priests, monks, nuns, are introduced as monsters of every kind of vice. The phrases, 'our holy religion,' 'our holy mother the Church,' uttered with ironical malice, are greeted with hisses and howls. And all this is done under the eyes of the government of the 'Law of Guarantees'. Garibaldi the other day demanded of the government, as a condition of its tolerated existence, that the first article of the statute which declares the Catholic religion to be the religion of the State should be cancelled. It was well answered that he might save himself the trouble. The State has no religion, whatever the statute may say. Moreover, the Catholic religion serves for farces and burlesques at the *Correa* and the *Sferisterio*.*

* 'Under one shape or another, the Papal question is the all-engrossing topic of the day. It is discussed in the press, in the political caricatures

abolished, the people would be robbed of their nightly carrion. And yet there might be more equity of procedure. A correspondent from Rome last week writes as follows: 'As a specimen of the administration of justice, it is well to notice the following fact. One of the illustrated papers last week brought out a caricature of a menagerie, in which the Holy Father, the cardinals, and some religious were represented in cages, with insulting titles on each. The following day a Catholic paper, the *Lima*, brought out a similiar caricature, but in place of the Holy Father and the cardinals, the royal family and ministers were represented. The latter was immediately sequestered, although the other was allowed free circulation. By the Italian law the person of the Pope is sacred, and all acts against him are to be punished in the same manner as those against the king.'

(the name of which is legion in Rome), in private conversations, and last, not least, upon the stage. We have at this moment three open-air theatres in full work, and drawing crowded audiences every afternoon. And with what do you think? The subject is always the same, namely, the real or pretended misdeeds of the Catholic Church, the horrors of the Inquisition, Torquemada and his 77,000 victims, Peter Arbues the Grand Inquisitor of Aragon, the Massacre of the Huguenots, and other kindred arguments. Nothing else will go down with the Romans at this moment, and those who cater for their amusement take care not to let the occasion slip. The actors are not quite lively enough to suit the tastes of a Shoreditch audience, and a little more cut-and-thrust business would be required to meet the critical demands of a Surrey gallery. Still there is a full feast of horrors notwithstanding, stabbing, poisoning, burning at the stake, beheading and hanging. And how the people enjoy it all! How they groan and whistle at the recurrence of certain phrases, such as "the Holy Roman Church," "Catholic and Apostolic," "our blessed religion," and so forth; all which the actor is careful to pronounce with a whining unction which serves the purpose of a signal. How the Grand Inquisitor is hissed at and hooted through the three or four acts during which he has it all his own way; and what yells and threats accompany him in his final discomfiture when he meets with his deserts; for the playwrights of the *Correa* and of the

But it would seem that we are in an age when 'the unclean spirits, like frogs,' have gone out of the mouth of the dragon, and of the beast, and of the false prophet, against God and against His Christ. There are nuns of Cracow, nuns at Picpus, scandals at Carcassonne, scandals everywhere: all self-evident, notorious, flagrant, world-wide, to set men on fire against the Catholic Church. After three days all are known to be lies; but they have done their work: the flame is kindled, and cannot be stayed; the matches may be stamped into the mire. And it is into this city of Rome that the Holy Father is invited to take his daily drive! It is not I, but the *Nazione* of August 22d that says, '*Roma é diventata ormai il mare magnum dei birbanti di ogni regione*'; which, being translated, signifies, 'is become the habita-

Sferisterio are not scrupulous in the matter of historical fidelity, and when they get to the last act invariably cut the wretch's throat, or string him up, or tie him to the stake in the place of one of his victims. "Monster, thy hour has come!" shouts the avenger in the closing scene. The trembling craven cowers on the ground and sues for mercy. "That's right," cry the people in chorus; "give it him, serve him out, throw him over into the pit!" Sometimes the avenger will not strike just then, as he prefers to wait for a more solemn occasion, and then he is assailed with such epithets as "duffer," "ass," and the like, and exhorted to strike while the iron is hot, &c. The clericals are very angry at all this, and would fain have us believe that the three theatres where these popular manifestations take place are filled with *buzzurri* only. The Romans, they say, take no part therein. This I can assert from my own experience to be quite false. Besides, the *buzzurri* had a surfeit of these sensational anti-Catholic pieces years and years ago, and do not care to see them repeated. For the Romans, however, so long kept under restraint, they present all the freshness of novelty, and all the flavour of forbidden fruit, and the more staid among them highly condemn the yells, whistling, and other *vassallate* (blackguardisms) which prevent the judicious public from fully enjoying these *belle produzioni*, as they call the infamous trash—infamous, I mean, in a literary sense. Altogether, a visit or two to the popular theatres of Rome at this season will afford the materials for an interesting study of human nature.'—Roman Correspondent of the *Standard*, Sep. 10, 1872.

tion of devils, and the hold of every unclean spirit'.*
("Ecclesiastical Sermons," Vol. III., Intro., p. xcix.)

THE ROMAN QUESTION.

THE Roman question, which men say is now ended, is only now beginning. Do not think me fanatical, or blind, or senseless, if I affirm that the Temporal Power is not ended yet, and that the Roman question is only now once more begun. We have had to repeat, even to weariness, that some five-and-forty Popes before now have either never set foot in Rome, or have been driven out of it. Nine times they have been driven out by Roman factions; times without number by invaders. Why not, then, a forty-sixth time? Pius VI., Pius VII. were prisoners; why not Pius IX.? Nine times the city of Rome has been held by usurpers; why not a tenth? Seven times Rome has been besieged; why not an eighth? Twice it has been nearly destroyed; and once so utterly desolate, that for forty days, we are told, nothing human breathed in it, and no cry was heard but of the foxes on the Aventine. Warfare, suffering, wandering, weakness, with imperishable vitality and invincible power, is the lot and the history of the Pontiffs; and Rome shares their destiny. There has nothing happened now that has not happened, and that often, before; the end that has often been predicted

[* These words were written in 1872. They are still true, but fall far short of the whole truth. Darker colours would be required adequately to depict the present state of dechristianised Rome.]

has not come: why should it now? Men are always saying, 'Now at last is the end'. But the end is not yet.

I say that the Roman question is only beginning, because the statesmen, and the diplomatists, and the princes of Europe have undertaken to solve a question which has only one solution, and that solution they have rejected. For more than a thousand years the providence of God has clothed the Head of the Christian Church with a temporal sovereignty, in order that he may exercise his supreme spiritual power in peace. His supreme spiritual power is not of man or by man, but from God alone. He has exercised it in persecution and in peace. In the one state or the other, exercise it he will, until the end. In pagan days he exercised it in persecution; in Christian times in peace. Therefore it is not for its exercise, but for its peaceful exercise among Christian men, that the Temporal Power is needed. Between persecution and peace there is no third state. When the world became Christian, its instincts proclaimed that the Vicar of Jesus Christ could be the subject of no mortal sovereignty; therefore he became sovereign. Between subject and sovereign there is no middle state. Men saw that the Head of the religion of all nations could not be national—that is, the subject of any nation—lest national jealousies in politics and religion should set the world on fire at all its corners. But if not national, or the subject of any nation, then he must be extra-national, or independent of all nations; and then he must be sovereign: for between independence and sovereignty there may be a difference of sound, there can be no difference in reality. Such is the solution of divine Providence. Therefore the Vicar of Christ and

Head of the Universal Church has reigned independent as sovereign for more than a thousand years. But now men will not accept this solution of the Providence of God. They must find another. They must revise His solution, and find a better. But they will find neither a better nor another ; and while they are seeking to solve this riddle, time will run, and the Roman question will not be ended. It will entangle itself more and more, and be farther from its end the longer it is unsolved. Nay, I will be bold to say they will end it in one of two ways. They will either find, after all, that Providence is wiser than they, and they will put back the Head of Christendom into the throne and possession of his rights ; or they will keep him out of them, and the whole of Christian Europe will be torn by political and religious conflicts. The Roman question will then last longer, and will cost all nations something more stern and solid than the illuminations and *vivas* of the Italian monarchy. ("Ecclesiastical Sermons," Vol. III., p. 147.)

THE INTERNATIONAL.

HITHERTO the world has known two great powers, Civil and Spiritual, or the State and the Church. Their contests make up the greater part of the history of the world. But this duel is nearly at an end. A third power has arisen, which is at war with both. For generations there has been accumulating in every European country a multitude who are neither reached by the beneficent legislation of the State nor won by the spiritual action of the Church. They may now be

counted by millions. They are the raw material of sedition and irreligion, of conspiracies, revolutions, and communes. Society has done little for them ; religion they have cast off. They have therefore grown up outside of the social order of States and the communion of religious bodies, with hard labour and scanty food, with little education, and without faith. The inheritance made for them is one of privation. Their experience of society is of a power which exacts labour, and inflicts punishment. Their experience of religion is of restraints without intelligible reason, and of catechisms which they cannot understand. What wonder if they become anti-social and anti-christian ? This state becomes a bitter heirloom to their children ; and now for centuries millions have been born into it in almost every European country. They have common griefs, common sufferings, common resentments, common antipathies, common sympathies ; the bonds of a common humanity, deprived of the culture and of the benefits of civilisation, bind them together in every nation, and thus bind in one the suffering and the dangerous classes of all nations. The International is not a creation of Carl Marx or of Vesinier. It is a growth in the wilderness of man which the State has not cultivated, and the Church has laboured in vain to reclaim. But creation or growth, the International exists, and in every ten years attains extension, solidity, and organised unity of power. This has been the work of the secret political societies, which from 1789 to this day have been perfecting their formation, and in the last six or seven years have drawn closer together in mutual alliance and co-operation. In 1848 they were sufficiently powerful to threaten almost every capital in Europe by a simultaneous rising. In 1871

they obtained their greatest momentary success in Paris. The International is now a power in the midst of the Christian and civilised world, pledged to the destruction of Christianity and the old civilisation of Europe. It has just now held its Congress at the Hague.* It is the antagonist of both the natural and the supernatural order. It denies God, law, property, the family, the relations of parent and child, the continuous life of nations, the natural authority of human society. I will not say that this is the *ὁ ἄνομος*, the lawless one of St. Paul; but assuredly the world has never seen anything so like it. Hitherto all forms of evil have been parasites of the Christian world. The International is a new creation or upgrowth from beneath, which cannot coexist with the Christian society of mankind. Its mission is to destroy it utterly: if need be, by fire.

What Mahometanism was in its day, the International is now; but in this far more formidable than Mahometanism: it is within the Christian world, mingled with it everywhere, within all its lines, behind all its defences, cognisant of all its movements, accurately informed of its strength and its weakness. It shares all its resources, all its communications, all its social influences. The Church thoroughly knows its existence, and tracks its operations. The governments, with an incredible infatuation, long refused to believe in its action, and even in its existence. The International desires nothing better. It acts upon the public opinion and upon the governments of Europe without revealing

* The division of the International into the political and economical, and the general and sectional moieties, may for a time retard its action; but these sections will easily coalesce again on any occasion. Much unwise confidence has been inspired by this internal division.

itself. It is invisible and impalpable, but ever active, kindling strife between the people and their rulers, between government and government, and, above all, between governments and the Catholic Church. ("Ecclesiastical Sermons," Vol. III., Intro., p. lxxxix.)

PROGRESS OR REGRESS?

AS the Renaissance was a return to the political state of the world before Christ, and because before Christ, necessarily without Christ, so the civilisation which springs from it is a civilisation which goes its own way without regard to the faith or the laws of Jesus Christ; that is to say, it is a return into the state of the world before Christ. I deny to this the name of Progress. It is a going not onward, but backward. It is a relapse into the civilisation of Paganism.

Let us take an example of the day. We are for ever hearing of that which is called the Religious Difficulty: the poor children of our streets cannot be educated together—and why? Because of the religious difficulty. And legislators meet night after night to debate the religious difficulty, and know not what to do for the education of the poor because of the religious difficulty. What is the religious difficulty? Where was the religious difficulty before the unity of the faith was shattered? What has caused the religious difficulty? The shattering of the faith, and the shattering of the unity of the Church. But who did these things? and what has reduced us to secular education without Christianity?

The religious difficulty, and they who made it. Tell me, is this progress? I should as soon call the turning off from the straight sea-line homeward into an ocean full of rocks and shoals a homeward voyage. It is not progress, it is regress; it is error, deviation, wandering: and the further and faster men go in this direction, the further and faster they are leaving the sovereignty of Jesus Christ.

We are told what great things modern civilisation has done. It has abolished penal laws. But who made them? I thank no man for abolishing penal laws against the Catholic Faith. I accuse those who enacted them, and set up the tyranny and persecution under which the faith has suffered. I accuse the forefathers of those who, happily for themselves, by the working of a higher and nobler spirit, have undone the deeds of their forefathers. I am not grateful, except for the kindly feeling of those who may be moved in sympathy to do it. But I recognise nothing noble in this. I recognise nothing in the man who has done me a wrong, and then retracts the wrong, but that he has done that which was right. To be just is simple duty. To thank men for doing a duty implies a doubt of their integrity. I am told also, I know not what, of the advantages of progress, of electric telegraphs, railways, and the prohibition of intramural burial. Do men desire to make so grave a subject as this to be contemptible?

This, then, is the truth: the world under the constant action of Christianity and the sovereignty of Divine law was advancing in civilisation and making true progress, until a blight fell upon it. The disorders and anarchies of three hundred years ago came to check and to overthrow the course of its advance. Christianity would

have abolished all social evils with greater speed and certainty, if its onward course had not been stayed. As for the abolition of old tyrannies, it was this very departure from Christianity which caused them. There never could have been State Churches to be disestablished, if dominant heresies and schisms had not first established them.

We have not yet seen to what modern civilisation is on its way. It is making progress, it is true ; but what will it progress to? To the utter and entire rejection of Christianity ; to the abolition of the 'religious difficulty' from legislation, from education, and from domestic life ; to the relegating and banishing of religion from all public life to the individual conscience and private life of man. Civilisation before Christianity was bad enough, but civilisation which is apostate from Christianity is worse than all. Before it became Christian, civilisation persecuted Christianity with the blind brute force of the heathen ; but apostate civilisation will know how to persecute with a refined and cunning procedure which nothing but a knowledge of Christianity could have given.

Look into the words and deeds—I will not say of the first French Revolution, that hideous masquerade of feasts of the Supreme Being and of worship of reason, with the abominable personifications of that worship—I will not go so far back—and what did we read [but] yesterday? A man at the head of the movement in Paris,—and yet a moderate,—who has separated himself from the leaders of the extreme Revolution, wrote such words as these: 'Why should not the churches be robbed? Why should not the treasures of Notre Dame be taken? How were they obtained? By teaching

people to believe in heaven and hell. It is money obtained under false pretences ; there is no heaven and no hell ; Frenchmen have ceased to believe in them.' That is not yet the last word of civilisation without Christianity ; but to that, and more, it has already come. ("The Fourfold Sovereignty of God," p. 142.)

A NEW AGE.

IF, instead of jealousy and suspicions, statesmen had the boldness, energy, and breadth of soul to trust in the kingdom of our Redeemer, as a power not of this world but in it, ruling and proving, upholding or rejecting all earthly dynasties ; if they would but do it homage and service, not by money or statutes, but by giving range and freedom to its purely spiritual action, what might not the world once more become ! But that time is now past. It is towards evening and the day is far spent. An universal overpowering estrangement from the Church has seized upon the nations and their rulers. The foundations of Christendom—not of the Church—are disappearing, and modern legislation has removed itself from the basis of revealed truth to the state of natural society. What then is our duty ?—not to lament the past nor to dream of the future, but to accept the present. Dreams and lamentations weaken the sinews of action ; and it is by action alone that the state of the world can be maintained. We must learn the duty and the necessity of seeing things as they are, in their exact and naked truth. 'To see not what exists, but what we

wish, to indulge complacently in illusions about facts, as if facts would with equal complacency take the form we desire,'* is the source of a fatal weakness, and a still more fatal incapacity to cope with real and instant difficulties. The hand has moved onward upon the dial, and all our miscalculations and regrets will not stay its shadow. Year by year the civil and the spiritual powers throughout the world are more widely parting asunder. Let us recognise this providential warning and prepare.

A new task, then, is before us. The Church has no longer to deal with parliaments and princes, but with the masses and with the people. Whether we will or no, this is our work. And for this work we need a new spirit and a new law of life. The refined, gentle, shrinking character of calm and sheltered days will not stand the brunt of modern democracy. ("Charge to the Clergy of the Archdeaconry of Chichester." 1849.)

THE CATHOLIC CHURCH AND SECULAR POLITICS.

THE relation of the Church to politics requires a new and careful restatement. The great Catholic writers, such as St. Thomas, Suarez, and Bellarmine, treated of these subjects in the abstract, and in their bearing upon the forms of political society known in their day. But the last centuries have changed the whole aspect and application of their principles. The political society, of the last three hundred years, is a new phase of Christian civilisation. The inevitable divorce of the ecclesiastical

* Guizot.

and civil powers, which is everywhere accomplishing, and the separation of the nations as such, from the unity of the faith, which brings with it the desecration of the corporate life and action of society—that is, of the civil power—is a new and unprecedented fact of a portentous character, charged with a future which we can only contemplate with submission to the will of God and confidence in His care of His Church and people. A multitude of subjects are at once forced upon us. What is the relation of the Church to the civil society of the world? Has it any duty towards it, or direction over it? Do politics enter into morals, and has the Church any jurisdiction within the sphere of politics? Can politics be separated from the faith, and Christian society from the Church? Is civilisation dependent on or independent of Christianity, and therefore of the Church? Was the concurrent action of the spiritual and civil powers in past ages for good or for evil? Is their present divorce an advance or a retrogression in Christian civilisation?

I need not point out that these questions are inevitable; they are forced upon us; they underlie the whole continental revolution against the Holy See; they are mixed up in the foreign policy of every government; they are ventilated in every newspaper; Catholics cannot meet in a congress without being overtaken by them as by a spring-tide; they enter into the duties of every Englishman who possesses the trust of a vote or the responsibility of influence; they are the fine wedges which are rending us asunder, and throwing many, who are otherwise sound in faith, upon a stream which will carry them not only away from the spirit of the Church, but, at last, into opposition to the Holy See.

Do not think I exaggerate, or speak as a theorist. Every parish priest will know that the subtlest form of political sedition is at this moment being propagated among our Catholics in England by brotherhoods, secret societies, and obscure newspapers. For all this we must prepare ourselves. ("Miscellanies," Vol. I., p. 92.)

ENGLAND.

THE intense and pathetic love of the Irish for Ireland will ever plead for the love of an Englishman for England. Too true it is that an Irishman loves Ireland not only with the natural love of a son to a mother. The sorrows, wrongs, afflictions, the patience, dignity, and martyrdom of Ireland for the Faith, all mingle with his patriotism to purify and elevate it to the supernatural order. With Englishmen, also, it is the love of sons, which cannot be turned away even by persecution and wrong:—

A mother is a mother still,
The holiest thing alive.

And such is my feeling towards England: but I trust without a shade of insular self-exaltation or critical depreciation of other countries. All have their good and their evil. We have faults enough. But the love of my own mother does not nurture or sustain itself upon dislike or detraction of the mothers of other men. It is an original, spontaneous, self-sustaining affection of our nature; and it is perfect in proportion as it is pure of all inferior and foreign motives. A mother would be little consoled by

a love which is kept alive by aversion from others. The love of country is a part of charity. It is natural affection and natural benevolence trained in the home of our kindred, and extended as we grow up into maturity to the race and society of which we are members. As such, England of the past, while yet in the unity of the Faith, had a beauty and a sweetness which command a singular love. And England in its separation and isolation, with all its spiritual sins and social disorders, is still an object of a powerful constraining affection, the highest and deepest of the natural order, rendered personal and intense by the intermingling of the love of friends and of kinsmen. ("England and Christendom," Intro., p. vii.)

JOURNALISM AND CHRISTIANITY.

THE domination of journalism which reigns over us [gives no good omen for the future]. Of all the newspapers which, week by week, or day by day, colour and direct the public opinion of England, hardly half-a-dozen are Catholic. The influence of the whole tide of anonymous writers all over England, and in all its towns, is hostile to the Church, to its Head, and to its Faith. And not only so ; it is in a great part hostile, I might say, to Christianity. For the papers which defend it are few, or feeble, and little read. The great majority write as if Christianity had no claims upon the world, upon society, or upon any one unless he choose by the indulgence of a private consent to enter into terms with it. The all

but universal effect of our daily newspapers is to wipe religion out of the minds of men. Even if religion be not directly attacked, the principles assumed and insinuated are incompatible with Faith. And yet, great numbers of Englishmen read little else, and are either consciously or unconsciously led and fashioned by the confident and peremptory tone of writers who are imposing because they are anonymous. Add to this, that the concealment of anonymous writing gives facility to very special forms of deception. There is every reason to believe that the articles of some of the leading newspapers on the subject of Italy, Rome, and the Pope, are habitually written by infidel Italian Revolutionists, members of the Secret Societies. Englishmen would turn from such writers with aversion, if they knew their names. But, under the mask of concealment, they pour out lies like water, and we drink down poison with perfect credulity. So again, the Articles on the Anglican Church are said to come from a Scotch Presbyterian of the sister Establishment. That the effect of the whole newspaper Press, with few exceptions, is to wear and to waste down all distinctive principle, all precise doctrine, to the level of latitudinarian Protestantism and sensuous Rationalism, is as certain as that the St. Lawrence carries the *detritus* of its banks into the sea. They who can remember what was the public opinion of England thirty years ago in respect to Christianity, and know what it is now, will perceive that a flood has gone over it. By common consent Christianity is banished from public life. It is a matter for individuals, not for society. Society is without Faith. But it was society without Faith which, in the beginning, pursued the Church with ten persecutions, and in 1848 threatened to overturn

the Christian civilisation of Europe. ("England and Christendom," Intro., p. lxvii.)

THE CONDITION OF ENGLAND.

LOOK at the condition of the classes of England ; the separation of the rich from the poor ; at the unequal distribution of wealth ; at the unwieldy miseries and irremediable distresses of our millions. Private charity is exhausted ; public relief breaks down ; and pauperism and hunger gain head against all we do. We were told the other day, that every week one person at least dies of actual starvation in London. Whether that be so or not, I cannot tell ; it is a statement put forward by those who ought to know. With all our wealth and skill and pride of government, the political powers of the world are incapable of redressing evils such as these, which are the degradations of barbarism, not the maladies of Christian society. There is only one power that can redress these social evils, that is, the supernatural power of charity. There is nothing for us but the revolution of charity—the action of God—the return of God and His kingdom into this land, that can preserve us from the scourge which threatens us now.

And who can accomplish this revolution of charity ? Only one power, which England has despised for three hundred years—against which, at this moment, it is warring with all its might. Has the Established Church of England the power to redress the miseries and the evils which afflict the population of this country ? Not

one-half of the people, even in name, profess to belong to it ; and the other half are torn and distracted, divided and subdivided, by every form of religious dissent, perpetually widening farther and farther asunder. Is the power of charity and religion working upon the masses of the population so as to penetrate them? Is it uniting them together? Religion in England is the very wedge of division—that which is splitting society in England asunder, is religious controversy. There is nothing, then, to be found in the established religion, and much less in the dissenting religions of England, which can check the development of the evils we see before us. What power can do so? Only that one so long despised. Charity is no abstraction. It has its presence and its form on earth. It was first organised in the Catholic Church on the day of Pentecost, and has wrought throughout the world from that day to this. It has borne its fruits in a thousand Saints like Vincent of Paul, and contains in itself the ever-fresh and inexhaustible vigour of its youth in every land and age. In this country, after three hundred years of martyrdom and of penal laws, it has been again restored to its form and dignity. It is clothed once more in the hierarchy, which the undying See of Peter restored to England ten years ago. The whole land rose up in tumult against it, and confessed its supernatural presence by a strange enmity and fear. But just as France was organised by the charity and zeal of Vincent and his companions, who spread all over France a network, as it were, of charities, so the one only power which can ever reunite the classes of England in bonds of mutual submission and benevolence, is the universal action of the same supernatural charity which springs from the Sacred Heart of Jesus, and is applied

by the equal operation and the divine unity of the Church of God. ("Ecclesiastical Sermons," Vol. II., p. 89.)

PATRIOTISM.

IT is a part of our Catholic theology that a man is bound by the gift of piety to love his country. And for what reason? Because next after the father and mother that bore him, the land and the people among whom his birth is cast are the objects of his charity. We call the land of our birth our mother country or our fatherland. Our countrymen are our kindred. Their welfare, their peace, their defence, their prosperity, ought to be an object of our most hearty, resolute, self-denying, and self-sacrificing devotion. We are like men on board ship—all that are together have one common interest, they are all alike in peril or in safety. And therefore our fatherland or our mother country is an object of piety to us. We invest them with the dearest names which are borrowed from the sanctity of domestic life. Do not therefore let anybody imagine that as Catholics you are not loyal, that you are not lovers of your country. Shall I tell you what the secret is? We are not, indeed, such lovers of our country that if an Apostle came to us from Judea, we should stone him with stones, or stop our ears or harden our hearts against him. We do not believe that every teacher sent from God ought to be an Englishman. We do not believe that all matters of spiritual judgment and doctrine are to be decided within the four seas of England. No, because that would be

an impiety—an impiety against God, an impiety against Jesus Christ, an impiety against His Church, an impiety against the Holy Ghost, an impiety against the whole revelation of faith, an impiety against the whole Christian world. We know that when the Apostles were sent out with a divine commission to make disciples of all nations, the nations listened to them, all Jews as they were. They subdued the cultivated Greeks, and the imperial Romans, and our barbarian forefathers into one family. And within the circle of revealed truth, all these national distinctions were abolished. In Christ Jesus there is ‘neither Jew, nor barbarian, nor bond, nor free’.* We are all one in Him. There is one Head and one pastor over all, to whom our Lord said in Peter, ‘Feed My sheep, feed My lambs’;† and there is one Holy Catholic Church having one faith, one jurisdiction, one power of legislation and of judgment, ruling all the people of God upon earth. To every attempt to set up national authorities and national teachers where the Incarnate Son of God has planted His kingdom, the gift of piety makes us say, ‘Take my life if you will, but these human authorities and human teachers I will never obey’. This refusal to obey is founded upon a revealed law. I have told you that father and mother are the object of piety to sons. Love, obedience, and submission are due from the son to his parents, and yet our Divine Lord has said, ‘He that loveth father or mother more than Me is not worthy of Me’.‡ Therefore he that loves his country, or the laws or the traditions of his people, more than the Church of God, or the laws of Jesus Christ, is not worthy of Him. No, the best subjects are those who are first and above all loyal to their

* Col. iii. 11. † S. John xxi. 15. ‡ S. Matt. x. 37.

Heavenly Master, and to His heavenly kingdom. They will best keep the laws of the land who do it for conscience' sake. Loyalty is a part of our religion ; and that not because it is our interest, nor because it chimes in with our opinion. The days in which we live are days of lawlessness and disloyalty ; the time is coming when true fealty and true loyalty will be found only in those who are loyal and true, first to a heavenly King, and after this to the representatives of His authority upon earth. (" Internal Mission of the Holy Ghost," p. 251.)

THE RIGHTS OF WOMEN.

WE are now hearing of the Rights of Women ; and if there can be a sign of a society inverted, and of the moral order of the world reversed, it is the putting of woman out of her proper sphere—the domestic life—where she is sovereign, and the putting her in that sphere where she ought never to set her foot—the public life of nations. To put man and woman upon an equality is not to elevate woman, but to degrade her. I trust that the womanhood of England—to say nothing of the Christian conscience which yet remains—will resist, by a stern moral refusal, the immodesty which would thrust women from their private life of dignity and supremacy into the public conflicts of men. This, again, is a part of the lawlessness of these days, and shows a decline of the finer instincts of womanhood, and a loss of that decisive Christian conscience which can distinguish not only between what is right and wrong, but between

what is dignified and what is undignified both for women and for men. This clamour about women's rights may be taken as one of the most subtle and most certain marks of a lawlessness of mind which is now invading society. ("Four Great Evils of the Day," p. 54.)

THE RIGHTS OF LABOUR.

I WILL turn now to the rights of labour. I am not going to be communistic, and I have no will to be revolutionary. Adam Smith says: 'The property which every man has in his own labour, as it is the original foundation of all other property, so it is the most sacred and inviolable'. The patrimony of a poor man lies in the strength and dexterity of his hands; and to hinder him from employing this strength and dexterity in what manner he thinks proper, without injury to his neighbour, is a plain violation of this most sacred property. Therefore, first of all, I claim for labour the rights of property. There is no personal property so strictly one's own. It is altogether and entirely personal. The strength and skill that are in a man are as much his own as his life-blood; and that skill and strength which he has as his personal property no man may control. He has this property in him. Lawyers say a man's will is ambulatory, that is, it travels with him all over the world. So the working-man carries this property with him as ready money. He can buy with it, and he can sell it. He can exchange it. He may set a price on it. And this ready

money which he carries with him, he may carry to every market all over the world; and what is more, he will not be impeded by any foreign currency. No coins, no difficult calculations, decimal or otherwise, obstruct his exchange with other nations of the world. And further, in one sense it is inexhaustible, except that we have all limits and dimensions, and our strength and skill are bounded by what we are. But there it is, perennial, going on always through his life till old age diminishes it; then what remains in him is to be honoured. Shakespeare gives an account of what a true labourer is in this way. He says in *As You Like It*, and puts it into the mouth of a labourer: 'I am a true labourer; I earn that I eat, get that I wear; owe no man hate, envy no man's happiness, glad of other men's good, content with my harm'. Well, then, I claim for labour (and the skill which is always acquired by labour) the rights of capital. It is capital in the truest sense. Now, our Saxon ancestors used to call what we call cattle 'live money'; and we are told that what we call chattels, and cattle, and the Latin word '*capita*,' are one and the same thing—that is, 'heads of cattle,' or workers or serfs. This was 'live money'. And so is the labour, the strength, and the skill in the honest workman 'live money'. It is capital laid up in him; and that capital is the condition of production. For capital which is in money, which I will call dead capital or dead money, receives its life from the living power and skill of the labourer. These two must be united. The capital of money and the capital of strength and of skill must be united together, or we can have no production and no progress. And therefore, 'labour and capital must,' as the book I quoted from

before puts it, 'ride on the same horse'; and that book says, in a sort of mother-wit way, that 'when two men ride on a horse, one must ride behind'. It says that capital rides before. Well, now, if they cannot ride side-by-side, they ought to walk hand-in-hand. Whatever rights, then, capital possesses, labour possesses.

Once more : labour has a right of liberty. We read in Columella, who wrote a book on Roman agriculture in the first century of our era, that the soil all around Rome became so sterile, barren, and unproductive, and year after year so perceptibly lost its fertility, that the philosophers of Rome accounted for it by saying that the earth was growing old. We do not find that England has grown old, as comparing King John's time with our own. But the secret of this diminution in its productiveness was very easily discovered. It was cultivated by slaves ; and slave labour is labour without a heart, it is labour without a will. It is not the strength of the arm, but it is the vigour of the will that makes the axe ring upon the root of a tree. Every labourer has a right to work or not to work. If he refuses to work, as an idler, there is an old law which says : 'If a man will not work, neither let him eat'.* That law has never been repealed. And the same law says that 'The labourer is worthy of his hire';† and I am happy to say that law still stands in the sacred statute-book. Well, a labourer has a right to determine for whom he will work, and when he will work. I do not mean in any capricious and extortionate way, but he must be first and last the judge and the controller of his own life, and he must pay the penalty if he abuses that freedom. This carries with it also the right to say whether he can subsist

* *Thess.* iii. 10.

† *S. Luke* x. 7.

upon certain wages. This is undeniable. He may set too high a price upon his labour, but then he will pay the penalty. No man can appraise it for him. Another man may offer him his wages, and if he is not content he may refuse it. He cannot say: 'You shall work'. Well, now, in England serfdom lasted until the fourteenth century, and I have no doubt that serfdom was one of the reasons why the fertility of England was not what it is now;—one, I say, for I do not forget capital, skill, and science. Serfdom died out under the benign action of Christianity. Then for many centuries there existed a state of labour in this country which, though it was free in one sense, was not altogether free in another. It was under certain social circumscriptions which limited the freedom of the labourer—the old law of settlement and the like, into which I will not enter. At the present time the labour of Englishmen is, I may say, as free as the air. They may go where they will; they may labour when they will; they may labour for whom they will; they may labour for what they can obtain; they may even refuse to labour. This again is undeniable. I do not see how anybody can deny this without denying a right which belongs both to property and to capital.

Labour has a right not only to its own freedom, but it has a right to protect itself. And now, I know I am treading very near to dangerous ground; nevertheless, I will speak as an historian or as a political economist, but certainly not as a demagogue. If you go back to the earliest period of our Saxon history, you will find that there always were associations distinct from the life of the family on the one side and from the State on the other. The family has laws of its own—laws of

domestic authority, laws of domestic order, and—I will say, after King Solomon—laws of very salutary domestic punishment. On the other hand, the State has its public laws, its legislature, and its executive. But between the public and the domestic life there is a wide field of the free action of men and of their mutual contracts, their mutual relations, which are not to be controlled, either, by domestic authority, and cannot be meddled with by the public authority of the State ;—I mean the whole order of commerce. Commerce existed as soon as there was the interchange of one thing for another, and these free contracts between man and man—between employer and employed—are as old as civilisation. Clearly, therefore, there is a certain field which must be regulated by a law of its own, by tribunals of its own ; and as soon as we begin to trace anything in our Saxon history, we begin to trace the rise of guilds. They were of a religious character at first. Some have thought they were religious only, but that is a mistake ; they were also what we should call benefit societies ; they were also for protection ; they were again for the vindication of liberty from the oppressive jurisdiction of those who held local authority. There were guilds, or gilds, of many kinds—some were called ‘frith-gilds,’ and others were called ‘craft-gilds,’ and these ‘craft-gilds’ were composed of masters and of men—of employers and of employed.

In all the history of civilisation, if you go back to the Greeks or to the Romans, you will find that trades and professions always had their societies and fellowships by which they were united together. It seems to me that this is a sound and legitimate social law.

From this it would seem to me to follow that the

protection of labour and of industry has at all times been a recognised right of those who possess the same craft: that they have united together; that those unions have been recognised by the legislature; that whether they be employers or employed; whether they possess the dead capital or the live capital—the dead money or the live money—all have the same rights. And I do not see, I confess, why all men should not organise themselves together, so long as they are truly and honestly submissive to one higher and chief, who is superior over us all—the supreme reign of law which has governed, at all times, the people of England. At a time, I think, in the early part of this century, or at the close of the last, when there was great suffering at Nottingham, when the stocking-weavers were under severe depression, and there were very painful and hostile conflicts between the employed and the employer, Mr. Pitt said in the House of Commons: ‘The time will come when manufactures will have been so long established, and the operators not having any other business to flee to, that it will be in the power of any one man in a town to reduce the wages; and all the other manufacturers must follow. Then, when you are goaded with reductions and willing to flee your country, France and America will receive you with open arms; and then farewell to our commercial state. If ever it does arrive to this pitch, Parliament (if it be not then sitting) ought to be called together, and if it cannot redress your grievances, its power is at an end. Tell me not that Parliament cannot; it is omnipotent to protect.’* I think it remarkable that Mr. Pitt at that day should have fore-

* Pitt’s Speech on the Arbitration Act, quoted in vol. xxiii., p. 1091, Hansard.

seen the questions which are before us at this moment ; but it is not remarkable that he should have had the statesmanlike prudence of seeing that the remedy lies in the supreme control and protection of the law.

I have great respect for political economy. I entirely believe in the law of supply and demand, and free exchange and safety of capital, which are the first conditions of industry ; but there is one point on which I am sorry to say I am a very lame political economist, and I cannot keep pace with others. I find political economists denouncing all interference, as they call it, of Parliament with the supply and demand in any form of any article whatsoever. But the principle of free-trade is not applicable to everything. Why is it not applicable ? Because it is met and checked by a moral condition. There is no moral condition checking the multiplication of food and the multiplication of clothing—the multiplication of almost every article of life which is not easily susceptible of an abuse fatal to men and to society. Well, now, I am afraid I am going to tread upon difficult ground, but I must do so. I am one of those—which is of no importance, but Mr. Brassey is also one of those, and that is of a great deal more—who are of opinion that the hours of labour must be further regulated by law. I know the difficulty of the subject ; but I say the application of unchecked political economy to the hours of labour must be met and checked by a moral condition.

If the great end of life were to multiply yards of cloth and cotton twist, and if the glory of England consists or consisted in multiplying, without stint or limit, these articles and the like at the lowest possible price, so as to undersell all the nations of the world, well, then let

us go on. But if the domestic life of the people be vital above all ; if the peace, the purity of homes, the education of children, the duties of wives and mothers, the duties of husbands and of fathers, be written in the natural law of mankind, and if these things are sacred, far beyond anything that can be sold in the market—then I say, if the hours of labour resulting from the unregulated sale of a man's strength and skill shall lead to the destruction of domestic life, to the neglect of children, to turning wives and mothers into living machines, and of fathers and husbands into—what shall I say—creatures of burden—I will not use any other word—who rise up before the sun and come back when it is set, wearied and able only to take food and to lie down to rest,—the domestic life of men exists no longer, and we dare not go on in this path.

I know I am treading on a very difficult subject, but I feel confident of this, that we must face it, and that we must face it calmly, justly, and with a willingness to put labour and the profits of labour second—the moral state and the domestic life of the whole working population first. I will not venture to draw up such an Act of Parliament further than to lay down this principle.

I saw in my early days a good deal of what the homes of agricultural labourers were. With all their poverty they were often very beautiful. I have seen cottages with cottage-gardens, and with a scanty but bright furniture, a hearth glowing with peat, and children playing at the door ; poverty was indeed everywhere, but happiness everywhere too. Well, I hope this may still be found in the agricultural districts. What may be the homes in our great manufacturing towns, I do not know, but the homes of the

poor in London are often very miserable. The state of the houses—families living in single rooms, sometimes many families in one room, a corner a-piece. These things cannot go on ; these things ought not to go on. The accumulation of wealth, in the land, the piling up of wealth like mountains, in the possession of classes or of individuals, cannot go on, if these moral conditions of our people are not healed. No commonwealth can rest on such foundations. (“Miscellanies,” Vol. II., p. 81.)

THE IRISH GRIEVANCE.

THE ‘Land Question,’ as we call it, by a somewhat heartless euphemism, means hunger, thirst, nakedness, notice to quit, labour spent in vain, the toil of years seized upon, the breaking up of homes, the miseries, sicknesses, deaths of parents, children, wives ; the despair and wildness which spring up in the hearts of the poor when legal force, like a sharp harrow, goes over the most sensitive and vital rights of mankind. All this is contained in the land question. It is this which spreads through the people in three-fourths of Ireland with an all-pervading and thrilling intensity. It is this intolerable grief which has driven hundreds of thousands to America, there to bide the time of return. No greater self-deception could we practise on ourselves than to imagine that Fenianism is the folly of a few apprentices and shop-boys. Fenianism could not have survived for a year if it were not sustained by the traditional and just discontent of almost a whole people. Such acts of rash-

ness and violence as have marked the last twelve months may be the work of a few, and those of no high or formidable classes ; but they would never have been perpetrated, they would never have been possible, if it were not for the profound estrangement of a large part of the people from British laws and from British government. This feeling is to be found nowhere more calm, deep, and inflexible than among those who are in immediate contact with the 'land question' ; that is, in the occupiers and tenants, and in the labourers, whose lot is better or worse as the occupiers and tenants prosper or are impoverished. These are neither apprentices nor shop-boys ; neither are they a handful, but a population ; and a population in close kindred and living sympathy with millions who have tasted the civil and religious equality and are thriving under the land laws, of the United States. Let us not deceive ourselves. Ireland is between two great assimilating powers, England and America. The play and action of America upon England, if it be seven days slower in reaching Ireland than that of England, is sevenfold more penetrating and powerful upon the whole population. It is estimated that in the last twenty-five years £24,000,000 have been sent over by the Irish in America for the relief or for the emigration of their kindred and friends. The perfect unity of heart, will, and purpose which unites the Irish on either side of the Atlantic cannot be more complete. Add to this that the assimilating power of England, which has overcome the resistance of Scotland, and absorbed it into itself, is met by a stern repulsion in Ireland, which keeps the two races asunder. Add again, that the assimilating power of America is met and welcomed with gratitude, sympathy, aspiration ; that the attitude of Ireland has long

been, as Sir Robert Peel said in Parliament five-and-twenty years ago—

‘ With her back turned to England
And her face to the West.’

Four millions and a half of Irish in Ireland turn instinctively to five millions of Irish in America.

It is this that every statesman and citizen ought to weigh ; and the first condition to estimating the gravity of the danger is to put away the childish shallowness with which some of our public papers have treated Fenianism. For nearly three hundred years the same diseases in Ireland have produced the same perils. In the seventeenth century the men who should have been our strength were in the armies of Spain, Italy, France, Germany, Poland, and the Low Countries. In the eighteenth century, according to the records of the War Office in France, 450,000 are stated to have died between 1690 and 1745 in the French service, and as many more it is believed between 1745 and the beginning of this century. Is this imperial wisdom or imperial strength? I will not pursue these thoughts. I cannot think that the statesman who will not staunch this ebbing of our life-blood will deserve well of his country. And I do not think that any man who cannot, at least in some measure, do so is a statesman. It needs little wisdom or capacity to see that the constitution which fitted England in its childhood when it was bounded by Berwick Castle and the Cinque Ports, is a garment too narrow to cover the limits of three kingdoms. As one who towards the end of life can look back without discerning a deed or word at variance with the heartfelt loyalty of an Englishman, and as one who next after that which is not of this world desires earnestly to see maintained the

unity, solidity, and prosperity of the British Empire, I implore all who are near the springs of sovereign power, and are able to guide by their wisdom the course of legislation, to take no rest until they shall have raised Ireland to an absolute equality, social, political, and religious, with England and Scotland, and shall have won back the love and fidelity of the noble-hearted, generous, heroic people of Catholic Ireland. Sir John Davies, Attorney-General in Ireland, in 1613, no soft judge by nature or by office of the Irish nation, has left on record his opinion, formed on the experience of many years,—‘That there is no nation of people under the sun that doth love equal and indifferent justice better than the Irish, or will rest better satisfied with the execution thereof, although it be against themselves, so that they may have the protection and benefits of the law when upon just cause they do desire it’.

Let ‘equal and indifferent justice’ be done even now, and the heart of Ireland may yet be won. (“Miscellanies,” Vol. I., p. 251.)

THE PROSPECT OF DISESTABLISHMENT.

TO those whose memories can reach back to the repeal of the Test and Corporation Acts and to the emancipation of Catholics, it is evident that the changes we now see hurrying onwards like the race of a tide have been long preparing. The Church of England was morally disestablished by the change in our polity which placed its destinies in the hands of a constituency and a legis-

lature in which Dissenters from the State religion form a very powerful element. From that day the Church of England began to appeal to its own spiritual authority and to exert its own internal energies. It became a voluntary body in three distinct ways,—in the multiplication of churches dependent on voluntary offerings, in the founding of schools without endowments, and in the multiplication of colonial bishoprics. Twenty* years and more ago those who watched the voluntary churches formed in our colonies foresaw that the colonies would react upon the mother country and that the unestablished churches of Canada and Australia would insure and hasten the disestablishment of their mother church. But no one, I think, foresaw how soon or how rapidly the question would be raised. They who can remember the political events from 1830 to 1840 will recollect how violent were the outcries against the Established Church, and the demands for the removal of the bishops from the House of Lords. The Establishment was formidably threatened, but it was not as yet in much danger. The old political and social traditions were too strong; the power of the Establishment in Parliament was paramount. It was confident of its own strength, and defiant of its adversaries. The time of reforming abuses was come, because the time of disestablishment was not yet. But since 1840 irresistible currents of change have been working within the Church Establishment. It has been parting asunder by the repulsion of two schools, each tending to their ultimate analysis, the Anglo-Catholic and the Critical, or, to use not offensively, but only for clearness sake, two other terms, the Romanising and the Rationalistic Schools. These two forms of

* These words were written in 1868.

thought and these two intellectual tendencies are so fully launched into activity that nothing can restrain them from reaching their natural points of rest. The Church of England is incapable of controlling or of holding them together. It cannot do so by authority, for both reject it ; the one as incompetent, the other as inadmissible. It cannot do so by intellectual control, for both alike regard the Anglican reformation as intellectually incoherent. It cannot do so by spiritual suasion, for both alike regard it as unattractive in its influences. Still less can it do so by its coercive judgments, for both alike appeal from them to their own standards of Catholicity or of Reason. This development of two counter and divergent movements has now been in operation for thirty years, and every successive decade has revealed that for the Church of England to return upon its past, or to retain its present attitude towards its own members, towards the country, towards the Catholic Church, is impossible. It is to be observed that the noted controversies on baptism and inspiration had no sooner ended with the decision of the Crown in Council than a new class of questions was forced upon the supreme tribunal of appeal. The appeals in causes of doctrine had revealed the true pretensions of the royal supremacy in matters of belief. This rendered the royal supremacy intolerable at home. The appeals in matters of jurisdiction from Natal revealed the pretensions, but also the incompetence, of the Crown in matters of authority, and this rendered the royal supremacy intolerable in the colonies. Some of the best and most capable minds in the colonies are demanding freedom, which means disestablishment for their Church, and that demand is supported at least for the colonies, and some-

times for even more, by a powerful sympathy at home. Some also of the best and most capable minds in England are prophesying that the Church of England must be disestablished, and are not only preparing for the event, but not obscurely invoking it as a release from the burden of a civil supremacy in matters of conscience.

The Church of England has come to see that the supremacy of Kings has passed into the supremacy of Parliaments. The change in our political constitution is by itself effacing the whole theory of the Tudor supremacy. It is now resolved into the supremacy of the popular will. It was already intolerable to have an appellate jurisdiction in the Crown. It is still more intolerable to have it vested in the electoral constituency. The supremacy of Cæsarism is past. The supremacy of the democracy will be the next form of ecclesiastical authority. So long as there is an Establishment this supreme control will be claimed, but the claim is in itself intolerable, and nothing can more powerfully alienate men from the idea of an Establishment. ("Miscellanies," Vol. I., p. 261.)

THE RELIGIOUS DIFFICULTY.

THE Protestant Reformers did not foresee that 'the religious difficulty,' which they created by heresy and schism, would one day be fatal to Christianity and to themselves. The men of progress have found out that education forms men, and that men form society. They are, therefore, labouring to expel Christianity from

education ; for men formed without religion will expel it from society. To this end governments are taking education into their own hands ; and men of progress are clamoring for education, free, secular, universal, and compulsory. If Christian parents are to have a voice in the formation of their children, the hope of building up a State without God will long be deferred. Therefore, the unrelenting effort to secularise our schools. Thousands of professors in all countries, paid and unpaid, have been preaching for generations that religion must be separated from politics, from philosophy, from science. We are almost wearied into silence. Public opinion is poisoned into believing this falsehood. The youth of these days is being reared upon a literature which is rationalistic and sensuous, if not worse. The period of life in which the mind and the man are to be formed is spent in studies from which Christianity is being more and more excluded every day. The little religion which remains in education is in juxtaposition with science and literature, not in union with it, much less diffused throughout it as its life and governing law. What wonder that so many grow up without God in this world ? that the Christianity of many more is shallow, powerless, and, so to speak, not so much as skin-deep ? Christianity has been left as a matter of choice to private individuals ; but modern education renders it morally impossible for individuals to be formed as Christians. (" Ecclesiastical Sermons," Vol. III., Intro., p. xcv.)

THE EDUCATION QUESTION.

THE Holy See has always laid down this great and vital principle—namely, that secular and religious instruction shall never be parted in education. It has laid down this principle not only for the schools of the poor, but for the universities of the rich. It has never wavered ; it has never receded, and it never will ; and that because education is not the mere teaching of intellectual opinions. Education is the formation of the whole man—intellect, heart, will, character, mind, and soul. Whether it be the poor child in the parish school, or the son of the rich man in the university, it is all the same. The Catholic Church will accept as education nothing less than the formation of the whole man. Therefore, when doctors and politicians talk of the separation of the religious and the secular element, the Church will have none of it, and that for this plain reason—instruction is not education. Secular teaching, without the light of faith and the gifts of the Holy Ghost, not only cannot form the man, but they deform the man. They form the man upon a false model ; they unshape him from that original reflection of the image of God which is in him. First, they deprive him of light ; and where light departs, darkness comes. The human mind, once deprived of the light of revelation, is filled with the clouds of unbelief or of credulity. It can

give no account of God ; it has no knowledge of His character or of its own nature. Is this education ? Though a man were a professor of seven sciences, without the knowledge of God and of himself what is he ? In the sight of God he is like the men of the old world which knew not God. He may be as wise as Empedocles or Aristotle, but he is not a Christian. He is not formed upon the type of Christianity : he is not after the example of Jesus Christ. The separation of religious from secular education wrecks altogether the seven gifts of the Holy Ghost in the souls of those who have been baptised. Is it a wonder, then, that the Catholic Church will never consent that its children shall be reared without the knowledge of their faith, or that education shall be so parted asunder that secular knowledge shall be made the subject of daily and earnest inculcation, and that religion should be left out as an accident, to be picked up when and as it may ? (*Internal Mission of the Holy Ghost,* p. 377.)

THE FUTURE OF THE PRIMARY SCHOOLS.

THE Future of the Primary Schools is really the future of the people of England. Such as is the education of the children such will be the men of the next generation. I confine what I say to England, for the state both of Ireland and of Scotland is widely different from the state of the English people.

We hear much of our national character. What is

it? Is it a fixed, intellectual, and moral type, which reproduces itself by a natural law, or is it a result of certain conditions, such as the influence of homes, the training of childhood, the controlling force of public opinion, of political institutions, and of religious teaching? If it depends on all these things, and in truth it does; and if all these have been and are continually changing, then their result must have proportionably changed, and the national character of to-day is not the national character of fifty years ago. One proof is enough. For six hundred years Parliament, which is the chief index of our national character, has known how to govern itself without closures and surgical appliances for keeping order. The national character was calm, grave, and deliberate. Order was its normal state; disorder abnormal. Our national character has been steadily though imperceptibly changing, and the House of Commons has lost the gravity of self-control which made it the wonder of foreign Chambers and Parliaments. What has this to do with our Primary Schools? Everything. It is Parliament that frames our Education Acts and fashions our Primary Schools at its will.

Till 1870 the Primary Education of England was voluntary and Christian. Since 1870 one half of the population of England is under a system which is neither Christian nor voluntary, but secular and compulsory.

Can two systems so diametrically opposite in kind and efficacy produce one and the same result? The national character was chiefly formed in its Christian schools. What character will be formed in schools without Christianity?

Already this is proved in the United States. The

Common School system is bearing its fruits. And it will be even more perceptible among us in England, because the education of our Voluntary Schools was, until 1870, chiefly religious. Its secular teaching was less precisely and sedulously cared for than its Christian teaching and discipline. This was turned to our reproach. Our condition at present is this. The Board Schools instruct a million of children in secular matter, but exclude all Christian doctrine. The Voluntary Schools are reduced during the school day to Secular Schools. No Christian doctrine can be taught in them except out of hours. They are subject to the fierce competition of Board Schools supported out of inexhaustible rates; taught by teachers receiving salaries double in amount compared with those of Voluntary Schools; armed with the attractions of costly buildings and ample playgrounds, and all that public money can provide. In ten years they have drawn to themselves a million of children—nearly half the number gathered by the Voluntary Schools in fifty years. Can it be doubted that, in this unequal race, the system which is promoted by public law, paid for by public money, will not only check and outstrip, but starve and crush the system which lives only by private zeal and private self-denial; or, in other words, that the Primary Education of Christian England will, in a generation or two, be no longer in Christian Schools but in Secular Schools? We cannot gather grapes of thorns or figs of thistles. A Christian people can never spring from Secular Schools, and neither private zeal nor home education will suffice to supply the Christian teaching and formation which is excluded from the Secular Schools of the State.

The advocates of the Secular Schools were chiefly

Nonconformists, who asserted that religion would be sufficiently taught at home and in Sunday Schools. Already we hear some of themselves declaring that Sunday Schools reach only the few that voluntarily attend, but do not reach the majority. Already we are told that the sons of Nonconformist homes are departing from the religion of their forefathers. But the poor of England are not Nonconformists. The Nonconformists are for the most part above the poor. They are the middle class. The Nonconformists are hardly to be found in poor schools. And the Board Schools are therefore being managed especially under their influence. The Primary Schools of England are chiefly filled by the children of the Established Church, of the Catholic Church, and of the Wesleyans. These three bodies are the religious educators of the English people, and it is especially their Voluntary Schools that are now oppressed by the unequal favour shown by the Act of 1870 to the schools of the minority.

Let us never lose sight of the inheritance which is now at stake. Two systems are at this time in conflict.

On one side is the system of secular education, which as yet is only partially developed in England. It contains, nevertheless, in itself the principles fully developed in France, namely—

1. That education primarily and properly belongs to the State.
2. That the schools belong to the State.
3. That the children belong to the State.
4. That the State has no religion.
5. That the formation of the national character belongs to the State.

6. That the formation of the teachers of the people belongs to the State.

7. That no one shall teach the people except by patent of the State.

In a word, we are being stealthily drawn into a pass where these principles are foregone conclusions already embodied in the law of the land ; and irresistible in their future application.

On the other side is the traditional Christian education of the English people, which rests upon the following principles:—

1. That the children of a Christian people have a right by Divine law to Christian education.

2. That Christian parents have a twofold right and duty, both natural and supernatural, to guard this inheritance of their children.

3. That Christian children are in no sense the children of a State that has no religion.

4. That their teaching and training, or formation as Christians, is of higher moment than all secular instruction, and may not be postponed to it, or risked to obtain it.

5. That in the selection of teachers to whom their children shall be intrusted, Christian parents have a right and a duty which excludes all other human authority.

6. That to deprive the poor of this right and liberty which is claimed by and yielded to the rich is a flagrant injustice.

Let no one be deceived by thinking that these two systems can be reconciled or mingled with each other. They are mutually exclusive. We have to choose between them. The sooner we make up our mind the

safer for us. Every year we are losing ground. Every year the antagonist system, fraught with antagonistic principles, is penetrating the legislation and structure of the commonwealth, and tainting the brain and blood of the governing classes. It has already reduced the National Universities to schools of secular science and secular literature. It is throwing off Christianity from the public life of the State, and relegating it to the private life of men. If the primary schools of England shall cease to be Christian schools, there may still be Christians in England, but the traditions of the English people will exist no longer. It will be Christian England only as it is Catholic France, by accident of numbers, or rather, by the compassion of God upon individuals, and not by its public law, or faith, or fidelity to God.

It is in this crisis of our country that God has once more restored to the Catholic Church both liberty and power. We are debtors above all men and to all men, to preserve inviolate, at all costs and at all privations, the unbroken and unimpaired tradition of Christian education in the whole circle of our Colleges and Schools, from the majestic and venerable Colleges of Stonyhurst and Ushaw to the primary schools of our humble missions in the green villages and in the busy towns of England. ("The Month," *January, 1883.*)

PART II.

PHILOSOPHICAL.

REVELATION AND SCIENCE.

TRUTH is one, and in harmony with itself. It is altogether unscientific and unphilosophical to distinguish between Science and Revelation. Science is the exact method of investigating truth. The subject-matter of it may make apparent, but not real distinctions. There may be 'veins and lines,' as the father of the modern method of philosophy has said, but not 'sections and separations,' in the great continent of Truth. Revelation may be the subject of scientific treatment: and nature of a religious method. There is a first philosophy, a severe and exact science common to all branches of truth, in which, howsoever various as to the subject-matter, they all meet and harmonize. I have, therefore, no share in the fears with which some regard the processes of science. If it be true science it cannot be opposed to the truth of Revelation; for if Nature is God's work, Revelation is God's word, and they cannot be contradictory. Let me also remind you how the task of diffusing truth of every kind has at all times been united in the person of those who have also borne sacred offices. Anyone who will examine both the early and later Christian writers will find speculations, and treatises of science, intermixed with their writings on sacred truth.

Some also of the greatest luminaries of the Western Church stand among the foremost writers on physical science in their day ; and of this, the Father of our literature and theology, in the Anglo-Saxon period, of whom it has been truly said, that he ‘ shone like a single star serene in a night of darkness,’ is a conspicuous example. Amidst his theological works and expositions of Holy Scripture, are to be found treatises on astronomy, computation, and other researches of science, as it was then pursued. And this great principle of uniting the study and diffusion of all truth in one office, is at the foundation of our Universities. All teachers of truth, then, now, and of old, whatsoever office they bear, and in whatsoever region they toil, are joined in one quire and fellowship.

“ The truly great
Have all one age, and from one visible space
Shed influence ! They both in power and act
Are permanent, and Time is not with them
Save as it worketh for them—they in it.”

All science rightly so called, is an approximation to the normal state of the perfect reason of man ; every truth scientifically proved tends to perfect and consolidate the firmament of all truth ; every one who establishes any result by exact science, adds to the great traditions of light, which is a good and perfect gift from above ; and as there is a science of revelation, so there is a creed of nature. (“ Speech at the Fifty-seventh Anniversary Festival of the Royal Literary Fund, 1846.”)

THE CHURCH AND PHYSICAL SCIENCE.

WE are told that [the science of revealed truth] cannot be harmonised with physical sciences, and the stock example which is always given us is this : that Galileo was condemned for teaching the motion of the earth. It is true, indeed, that a book of Galileo was examined at a time when the whole world believed in the motion of the sun, and when the motion of the earth was not as yet a scientific truth. It had not been yet established by science ; nor was it scientifically proved for one hundred years afterwards. For a century after Galileo some of the highest intellects still believed in the motion of the sun. Many in this country lived and died disbelieving the hypothesis of Galileo, and believing it to be contrary to Scripture. Therefore the Church, at a time when the doctrine was but a hypothesis and a conjecture, apparently running counter to the belief of mankind, and to what seemed to be the words of Scripture, discountenanced a book which tended to unsettle the belief of men both in natural and supernatural truth. The Church defined nothing, and uttered no doctrine. It made a disciplinary prohibition to protect men from the disturbing effect of an unproved hypothesis. And what has been the course of the Church since then ? From the moment that the motion of the earth was established as a scientific truth the Church has accepted

it ; and why ? Because the Church has no revelation of physical science. Holy Scripture is not a book of cosmical science. No revelation whatever is made of astronomy. ("Internal Mission of the Holy Ghost," p. 369.)

THE UNITY OF SCIENCE.

'*Deus scientiarum Tu es.*' The Christian conception of the Divine Nature is an infinite Intelligence—the Fountain of all Sciences. There is but one Uncaused, one Infinite, and one Eternal ; one Being Who is above all beings ; and to the Uncreated all created being is subordinate. It stands related to Him in an order of which He is the only Head. There is a Hierarchy of Being, and God is the Lord of all ; and this Hierarchy of Being is also a Hierarchy of Intelligence. All created intelligences are subordinate to the one uncreated intelligence of God. So also all sciences are related to the one science of God, from Whom all descend and to Whom all return ; and in that hierarchy of sciences, theology, or the science of God, is the first and the Queen. All other sciences, physical and human—that is, relating to the world and to man—are subordinate, but inseparably united, because in God all truth is one. In the Divine mind all truths are in harmonious unity ; all divergences, as we think them, are but apparent. We see only in part. Only a portion of the infinite mind of God is revealed to us. We have a part of an eternal writing unrolled ; the rest is unrevealed. We

cannot read the context. We see a part of the great chart or map of truth, in which we only can follow certain tracks and paths. A section of a diagram is before us, the complement of which we do not know ; but when in the light of the kingdom of God we shall see even as we are seen, then the perfect unity of that intellectual light will be visible. Every eye shall see it ; every intelligence shall be full. The white light of the day contains all prismatic colours, which, when separated by human skill and made visible to the eye, seem to differ one from another ; but when once more they are all resolved again into the perfect unity of the solar light, all differences are lost in an undivided splendour. So with the sciences of the world. So far as they are erroneous they will be hereafter cast out ; so far as they are true they will all be taken up into that one infallible and uncreated light which lighteth every man that cometh into the world. (" Internal Mission of the Holy Ghost," p. 373.)

IMMUTABLE TRUTHS.

I AFFIRM that the truths known to the natural reason, or by the light of nature, have been transmitted as an intellectual tradition in the society of mankind. These truths, which relate to the existence and perfection of God, and to the moral nature of man, are permanent and immutable. They constitute what is called natural theology and philosophy. Upon the basis of these certain, fixed, and permanent truths has been raised a

structure of metaphysical and ethical systems, which are related to the primary philosophy as dialects are related to a language. Such are the philosophies which have multiplied themselves both before the faith entered into the world and since. Now, these secondary formations or philosophies are, in great part, tentative, uncertain, mutable, and transient. They arise and pass away without at all shaking the permanence of the primary stratum upon which they all repose. The enunciation of these primary truths may be called the axioms or dogmas of philosophy. I affirm that these dogmas of philosophy are fixed and immutable, because the truths they express are so. For instance, the existence of God, His moral perfections, the moral nature of man, his freedom of moral action, his responsibility, and the like, are fixed and immutable truths. They are as true and certain now as they were in the beginning. They can never become more or less true, fixed, or certain, but continue permanently in the same certainty and veracity. For this reason the verbal expression or dogmatic form of them is likewise fixed and permanent. The cry or the pretension of a new philosophy to replace the old, contains a tacit denial of the certainty of these primary truths. It is scepticism under a mask. In the order or sphere of the secondary or deductive philosophies there may be many modifications and steps of progressive exactness. The former are the axioms of the human reason, which stand for ever, like the lights of the firmament, steadfast and changeless.

The same may be said of the scholastic theology, which consists in a scientific treatment of revealed truths, both of the primary and of the secondary order. Those of the primary order are the truths which are expressly

revealed ; those of the secondary, the conclusions which are deduced from them by process of reasoning.

Now, the former order of primary truths is permanent and immutable. In the secondary order of deductions it is possible that verifications and modifications may from age to age be admitted. But the tradition or transmission of this whole order of truths, both primary and secondary, constitutes the theology of the Church. And this ' Science of God ' distributes itself according to its subject-matter into dogmatic, which treats of God and His works in nature and grace ; into moral, which treats of the relations of man to God and to his fellows ; into ascetical, which treats of the discipline of penance and obedience ; and into mystical, which treats of the union of the soul with God, and its perfection. Now, all these four branches of theology have their primary and their secondary truths. The latter spring from the former and repose upon them. In the latter we may conceive of a progressive exactness, always retaining their contact with the primary truths, which are the base of all. But the primary truths are truths of revelation, the knowledge of which resides immutably in the intelligence of the Church. They are fixed truths, and their verbal expressions are fixed dogmas, true in every age, and not less or more true than they were, nor ever will be. For what is dogma but the intellectual conception and verbal expression of a divine truth ? But as these truths can never vary, so neither the conception and expression of them. An immutable body casts an immutable shadow. A fixed form describes a fixed outline upon a mirror. The original never varies, therefore the reflection cannot. Of an eternal truth the image must be always the same. For instance, the unity of God is an eternal truth. The

proposition that God is One is a dogma ; that He is One in nature, Three in person ; that the Three Persons are co-equal and co-eternal ; that God is infinite in His perfections ; that the Father is the fountain of Godhead ; that the Son is eternally begotten of the Father alone ; that the Holy Ghost eternally proceeds from the Father and the Son, and the like, which might be indefinitely multiplied in enumeration, are eternal truths, and their outlines, reflections and images on the human intelligence, both of the Church and of the individual, are fixed and immutable dogmas.

So again to take another order of truths. That God created the world ; that God is present with His creation ; that He governs it in the order of nature ; that His mind and will are its laws both in their permanent operations and in their exceptional suspension and change—all these are divine truths, and the verbal expressions of them are dogmas ; permanent because the truths are immutable, and immutable because true.

Again, that God has redeemed the world ; that the Son was made man of a virgin mother ; that He lived on earth, taught, worked miracles, chose and ordained apostles, founded His Church, instituted sacraments, died, rose again, ascended into heaven, sent the Holy Ghost to abide and to teach in His stead for ever—all these are both divine truths in their own objective subsistence, in the order of divine facts, and also dogmas in their intellectual conception and verbal expression ; and as these truths can never become less true, nor lose their value, or place, or relation to the will of God, and to the soul of man, so neither can the dogmas which express them.

And lastly, that I may not waste more time over a

subject which, but for the almost incredible confusions of thought and language now prevalent, I should not so much as have introduced—that the Church is one and indivisible, singular in existence, the temple of the Holy Ghost, and the organ of His voice ; indefectible in its life, immutable in its knowledge of the truths revealed, and infallible in its articulate enunciation of them ; that the sacraments are channels of grace, each after its kind ; that the operations of the Holy Ghost as the illuminator and sanctifier of the Church and of its members are perpetual : to go no further—all these are divine and permanent and immutable truths, and therefore the intellectual conception and verbal expression of them become fixed and unchangeable dogmas.

What then is dogmatic theology, taken as a whole, with all its contents, but the intellectual conception and verbal expression of the revelation of God, truth by truth, and therefore dogma by dogma ; a fixed, permanent, and immutable transcript upon the human mind, and a perpetual and changeless enunciation of the same truth with all its intrinsic truths which constitute its perfect outline and complete integrity ? (“ Temporal Mission of the Holy Ghost,” p. 243.)

THE KEYSTONE OF KNOWLEDGE.

THE ‘ men of culture ’ of this day tell us that the existence of the physical world does not prove the existence of a Creator ; that is to say, that the argument has no

force of conviction for them. By whose fault? When a blind man looks me in the face and says, 'I cannot see you,' am I therefore not there? And yet the 'men of culture' of these times can look upon the face of the visible world, in which the creatures of God are like the ladder in the patriarch's vision. The Divine Presence was at the head of it, and the angels ascended and descended upon it. So is it with the creation and its works. They are a scale of ascent whereby we pass from the inorganic to the organic, from the organic to the animate, from the animate to the rational, and from the rational to the spiritual; ascending by a continuous and unbroken chain whereby we reach to the Cause of all. The existence of the world demands the existence of a Maker; for 'every house is built by some man, but He that created all things is God'.* The physical sciences are the only sciences that men of culture will recognise as worthy of the name. But what are they? They are like the foundation-stones of an arch, upon which stone upon stone is laid; the piers rise until the arch begins to spring; and the arch is not perfected in the beauty of its form and the solidity of its strength until the keystone is let in to tie it all together. What is the keystone of all knowledge? It is theology, the science of God. When the natural sciences, physical and moral, are read in the light of God, they form one perfect whole. All is order and symmetry, and beauty and light. Such is the house that Wisdom has built for herself. ("Internal Mission of the Holy Ghost," p. 307.)

* Heb. iii. 4.

DIVINE PHILOSOPHY.

THE way to all knowledge or vision of truth is by seeking first the purities of God's presence. All processes of the intellect, all the laws of dialectics and of philosophy, are subject to that first philosophy which is the science of God. This is the foundation of the schools which the Church has reared. The Faith is their charter and their very life ; and the Faith is the virtue of purification. In nothing does the Church more directly front and contradict the wisdom of the world than in the whole principle and order of her divine philosophy. In the eyes of the world, to seek knowledge by humiliations, fastings, alms deeds, charity, daily prayers, devout communion, is a folly and a provocation. They see no relation between such premisses and the conclusions of truth. It is a logic the conditions of which they have not hearts to understand. And yet there is no fact in science proved by observation and experiment so ample and precise as this, that the greatest teachers of mankind have learned more truth upon their bended knees, and at the foot of the altar, than in the books and schools of science ; that the gifts of piercing intellectual force, of irresistible subtilty, elevated contemplation, discernment beyond the keenness of common understanding, direct insight, analytical penetration, energy, comprehension, unity of powers, have been the peculiar and characteristic marks of those who sought all truth in sanctity, and beheld all things in the light of God ; and those most full of light have been also the chastest, meekest, lowliest of men.

This is the witness of the whole Church of God, not in the apostles and seers, bishops and pastors only, but in all the regenerate servants of Christ—princes, statesmen, schoolmen, doctors ; men of science, speculation, active enterprise : neither is it in the attainment of direct religious truth only, but of all truth : for all truth is in Him, and by Him all is bestowed upon mankind. There is but one and the same path to all secular knowledge, to all sciences of the world, of nature, of humanity. With equal, or even inferior powers, it is true in all, that the purest heart shall shed forth most light. For such minds are planted, as it were, at the point of sight from which all things, the most confused and entangled to other eyes, seem to marshal themselves, and to fall under their own principles. The ethical science of the ancient world, the moral condition of classical ages, the theologies of the East, the whole tradition of worship among mankind, the entire science of law, that is, of right and wrong, as it lies at the root of all civil society and the compacts of human life, all those truths which form the subject-matter of the study and probation of most men in the secular state, are to men of impure, or unilluminated hearts, full of doubt, probability, imperfection,—of abruptness, and seeming contradiction ; and that simply because they have never ascended to the first idea of truth which is to be seen in God alone. Let us then never think the subject-matter of our studies, or employments, to be so secular and remote from Him, as that we can enter upon it in our own light and strength. It is ‘the entrance of His word that giveth light,’ and all light is from Him who ‘lighteth every man that cometh into the world’. This is emphatically true of men at the outset of life, when they are learning not the particular

formulas and technicalities of a profession, but the ideas and laws which govern both the intellect of man and the matter which is subject to his knowledge. The studies of an university, from their peculiar character as a broad primary discipline of the heart and reason, are all studies most closely related to this first science of the Divine Spirit. The very faculties of the mind which are called into act and energy are those which lie nearest to the spiritual life; I mean the discernment of moral distinctions, of the qualities of evidence, and the force of obligation. It is peculiarly the discipline of man as man, not of men as they are limited and cramped by the forms and usages of particular callings. It is a discipline, the design of which is to enlarge the capacity of men for the reception and love of truth, as such. And what is that but the purification of the heart by truth that it may see God? *‘Ο δὲ τοιούτος ἀν εἶη βίος κρείττων ἢ κατὰ ἄνθρωπον· οὐ γὰρ ἦ, ἄνθρωπός ἐστιν οὕτως βιώσεται, ἀλλ’ ἦ, θεῖόν τι ἐν αὐτῷ ὑπάρχει.** (“Sermons preached before the University of Oxford,” p. 143.)

REASON AND RELIGION.

FIRST, it would be a violation of reason in the highest degree not to believe that there is a God. To believe that this visible world is either eternal or self-created, besides all other intrinsic absurdities in the

* Aris. Eth. Nicom., x. 7.

hypothesis, would simply affirm the world to be God in the same breath that we deny His existence. It would be a gross and stupid conception of an eternal and self-existent being; for to believe it self-created is a stupidity which exceeds even the stupidity of atheism. But if the world were neither eternal nor self-created, it was made; and, if made, it had a maker. Cavil as a man will, there is no escape from this necessity. To deny it is not to reason, but to violate reason; and to be rationalists, by going contrary to reason.

Secondly, it would be a violation of the moral sense, which is still reason judging of the relations between my Maker and myself, not to believe that He has given to me the means of knowing Him. The consciousness of what I am gives me the law by which to conceive of One higher and better than I am. If I am an intelligent and moral being, and if my dignity and my perfection consist in the perfection of my reason and of my will, then I cannot conceive of a Being higher and better than myself, except as One who has, in a higher degree, those things which are the best and highest in myself. But my intelligent and moral nature, and the right exercise and action of its powers, is the highest and best that is in me. I know it to exceed all the other excellences which are in me. It exceeds, too, all the perfections of other creatures to whom gifts of strength and instinct have been given, without reason and the moral will.

I am certain, therefore, that my Creator is higher than I am in that which is highest in me, and therefore I know Him to be a perfect intelligence and a perfect will, and

these include all the perfections of wisdom and goodness. I say, then, it would violate the moral sense to believe that such a Being has created me capable of knowing and of loving Him—capable of happiness and of misery, of good and of evil, and that He has never given to me the means of knowing Him, never spoken, never broken the eternal silence by a sign of His love to me, on which depend both my perfection and my happiness.

Now, it is certain, by the voice of all mankind, that God speaks to us through His works—that He whispers to us through our natural conscience—that He attracts us to Him by instincts and desires, and aspirations after a happiness higher than sense, and more enduring, more changeless, than this mortal life. God speaks to me articulately in the stirring life of nature and the silence of our own being. What is all this but a spiritual action of the intelligence, and the will of God upon the intelligence and will of man? and what is this but a Divine inspiration? Critically and specifically distinct as inspiration and revelation in their strict and theological sense are from this inward operation of the Divine mind upon mankind, yet generically and in the last analysis it is God speaking to man, God illuminating man to know Him, and drawing man to love Him. The inspiration and revelation granted to patriarchs, prophets, apostles, seers, and saints, are of a supernatural order, in which the lights of nature mingle and are elevated by the supernatural and divine. These manifestations of Himself to men are bestowed upon us out of the intrinsic perfections of His own Divine attributes. He created us as objects whereon to exercise His benevolence. His love and His goodness are the fountains of the light of nature. His image, in which He has created us, by its

own instincts turns to Him with the rational and moral confidence that if we feel after Him we shall find Him. And His love and His goodness are such, that our yearnings for a knowledge of Him are satisfied not only by the light of nature, but through His grace by the supernatural revelation of Himself.

Thirdly, I am certain, with a certainty which is higher than any other in the order of moral convictions, that if there be a revelation of God to man, that revelation is Christianity. The reason of this belief is, that I find in Christianity the highest and purest truth, on the highest and purest matter of which the human intelligence is capable ; that is to say, the purest Theism or knowledge of God, the purest anthropology or science of man, and the purest morality, including the moral conduct of God towards man, and the moral action of man towards God. These three elements constitute the highest knowledge of which man is capable, and these three are to be found in their highest and purest form in Christianity alone. All the fragments or gleams of original truth which lingered yet in the religions and philosophies of the world are contained, elevated, and perfected in the doctrine of the Holy Trinity, and of the Divine perfections revealed in it ; in the doctrine of the Incarnation, and the perfections of our manhood manifested in the person of Jesus Christ ; and in the Sermon on the Mount, interpreted by the example of Him who spoke it. In these three revelations of the Divine and human natures, God has made Himself known to us, as the object of our love and worship, the pattern of our imitation, and the source of our eternal bliss. Now no

other pretended revelation, no other known religion, so much as approximates to the truth and purity of the Christian faith. They are visibly true and pure only so far as they contain germs of it. They are visibly impure and false wheresoever they depart from it. They bear a twofold testimony to its perfection, both where they agree and where they disagree with it. And that which is true of Christianity, viewed objectively in itself, is also visibly true when viewed subjectively in its history. Christianity has created Christendom; and Christendom is the manifestation of all that is highest, purest, noblest, most God-like in the history of mankind. Christianity has borne the first-fruits of the human race.

Fourthly, Christianity, in its perfection and its purity, unmutilated, and full in its orb and circumference, is Catholicism. All other forms of Christianity are fragmentary. The revelation given first by Jesus Christ, and finally expanded to its perfect outline by the illumination of the day of Pentecost, was spread throughout the world. It took possession of all nations, as the dayspring takes possession of the face of the earth, rising and expanding steadily and irresistibly. So the knowledge of God and of His Christ filled the world. And the words of the prophet were fulfilled, 'The idols shall be utterly destroyed';* not with the axe and the hammer only, but by a mightier weapon. 'Are not my words as a fire, and as a hammer that breaketh the rock in pieces?'† Idolatry was swept from the face of the world by the inundation of the light of the knowledge of the true God. 'The earth shall be filled, that men

* Isaías ii. 18.

† Jer. xxiii. 29.

may know the glory of the Lord, as waters covering the sea.'* The unity and universality of Christianity, and of the Church in which it was divinely incorporated, and of Christendom, which the Church has created, exclude and convict as new, fragmentary, and false, all forms of Christianity which are separate and local.

Now these four truths, as I take leave to call them,—first, that it is a violation of reason not to believe in the existence of God ; secondly, that it is a violation of our moral sense not to believe that God has made Himself known to man ; thirdly, that the revelation He has given is Christianity ; and, fourthly, that Christianity is Catholicism—these four constitute a proof the certainty of which exceeds that of any other moral truth I know. It is not a chain of probabilities, depending the one upon the other, but each one morally certain in itself. It is not a chain hanging by a link painted upon the wall, as a great philosophical writer of the day well describes the sciences which depend upon an hypothesis.† These four truths, considered in the natural order alone, rest upon the reason and the conscience, upon the collective testimony of the highest and purest intelligences, and upon the maximum of evidence in human history. The intellectual system of the world bears its witness to them ; the concurrent testimony of the most elevated races of mankind confirms them. They are not four links of an imaginary chain, but the four corner-stones of truth. ‘Sapientia ædificavit sibi domum.’ And the house which the wisdom of God has built to dwell in is

* Hab. ii. 14.

† Whewell's *History of the Inductive Sciences*, Vol. I., p. 16.

the cultivated intellect, or reason of the mystical body, incorporated and manifested to the world in the Visible Church. ("Temporal Mission of the Holy Ghost," p. 10.)

THE CHURCH AND KNOWLEDGE.

I ASSUME one truth as undeniable and axiomatic, namely, that God has revealed Himself ; that He has committed this revelation to His Church ; and that He preserves both His revelation and His Church in all ages by His own presence and assistance from all error in faith and morals. Now, inasmuch as certain primary truths—which may be naturally known of God and the soul, and of the relations of the soul with God, and of man with man ; that is, certain truths discoverable also in the order of nature by reason or by philosophy—are taken up into and incorporated with the revelation of God, the Church, therefore, possesses the first principles of rational philosophy and of natural ethics, both for individuals and for society. And, inasmuch as these principles are the great regulating truths of philosophy and natural morality, including natural politics, the Church has a voice, a testimony, and a jurisdiction within these provinces of natural knowledge. I do not affirm the Church to be a philosophical authority, but I may affirm it to be a witness in philosophy. Much more when we come to treat of Christian philosophy or the Theodicæa, or Christian morals and Christian politics ; for these are no more than the truths of nature grafted upon the stock of revelation, and elevated to a supernatural perfection.

To exclude the discernment and voice of the Church from philosophy and politics, is to degrade both by reducing them to the natural order. First, it pollards them, and next, it deprives them of the corroboration of a higher evidence. Against this the whole array of Catholic theologians and philosophers has always contended. They have maintained that the tradition of theological and ethical knowledge is divinely preserved, and has a unity in itself; that there is a true traditive philosophy running down in the same channel with the divine tradition of faith, recognised by faith, known by the light of nature, and guarded by the circle of supernatural truths by which faith has surrounded it. In saying this, I am not extending the infallibility of the Church to philosophical or political questions apart from their contact with revelation; but affirming only that the radical truths of the natural order have become rooted in the substance of faith, and are guaranteed to us by the witness and custody of the Church. So likewise, as the laws of Christian civilisation are the laws of natural morality elevated by the Christian law, which is expounded and applied by the Church, there is a tradition both of private and public ethics—or, in other words, of morality and jurisprudence—which forms the basis of all personal duty, and of all political justice. In this, again, the Church has a discernment, and therefore a voice. A distribution of labour in the cultivation of all provinces of truth is prudent and intelligible. A division of authority and an exclusion of the Church from science is not only a dismemberment of the kingdom of truth, but a forcible rending of certain truths from their highest evidence. Witness the treatment of the question whether the existence of God can

be proved, and whether God can be known by natural reason, in the hands of those who turn their backs upon the tradition of evidence in the universal Church. Unless revelation be an illusion, the voice of the Church must be heard in these higher provinces of human knowledge. 'Newton,' as Cardinal Newman says, 'cannot dispense with the metaphysician, nor the metaphysician with us.' Into cosmogony the Church must enter by the doctrine of creation; into natural theology, by the doctrine of the existence and perfections of God; into ethics, by the doctrine of the cardinal virtues; into politics, by the indissolubility of marriage, the root of human society, as divorce is its dissolution. And by this interpenetration and interweaving of its teaching the Church binds all sciences to itself. They meet in it as in their proper centre. As the sovereign power which runs into all provinces unites them in one empire, so the voice and witness of the Church unites and binds all sciences in one.

It is the parcelling and morselling out of science, and this disintegration of the tradition of truth, which has reduced the intellectual culture of England to its present fragmentary and contentious state. Not only errors are generated, but truths are set in opposition; science and revelation are supposed to be at variance, and revelation to be the weaker side of human knowledge.

The Church has an infallible knowledge of the original revelation. Its definitions of Divine Faith fall within this limit; but its infallible judgments reach beyond it. The Church possesses a knowledge of truth which belongs also to the natural order. The existence of God—His power, goodness, and perfections—the moral law written in the conscience—are truths of the natural

order which are declared also by revelation, and recorded in Holy Scripture. These truths the Church knows by a twofold light—by the supernatural light of revelation, and by the natural light which all men possess. In the Church this natural light is concentrated as in a focus. The great endowment of common sense—that is, the *communis sensus generis humani*, the maximum of light and evidence for certain truths of the natural order—resides eminently in the collective intelligence of the Church ; that is to say, in the intelligence of the faithful, which is the seat of its passive infallibility, and in the intelligence of the pastors, or the *Magisterium Ecclesiæ*, which is the organ of its active infallibility. That two and two make four, is not more evident to the Catholic Church than to the rest of mankind, to S. Thomas or S. Bonaventura, than to Spinoza and Comte. But that God exists, and that man is responsible, because free, are moral truths, and for the perception of moral truths, even of the natural order, a moral discernment is needed ; and the moral discernment of the Church, even of natural truths, is, I maintain, incomparably higher than the moral discernment of the mass of mankind, by virtue of its elevation to greater purity and conformity to the laws of nature itself.

The highest object of human science is God ; and theology, properly so called, is the science of His nature and perfections, the radiance which surrounds ‘the Father of lights, in whom is no change, neither shadow of vicissitude’. Springing from this central science flow the sciences of the works of God, in nature and in grace ; and under the former fall not only the physical sciences, but those which relate to man and action—as morals, politics, and history. Now, the revelation God has given

us rests for its centre upon God Himself, but in its course describes a circumference within which many truths of the natural order relating both to the world and to man are included. These the Church knows, not only by natural light, but by Divine revelation, and declares by Divine assistance. But these primary truths of the natural order are axioms and principles of the sciences within which they properly fall; and these truths of philosophy belong also to the domain of faith. The same truths are the object of faith and of science; they are the links which couple these sciences to revelation. How, then, can these sciences be separated from their relation to revealed truth without a false procedure? No Catholic could so separate them, for these truths enter within the dogma of faith. No Christian who believes in Holy Scripture could do so, for they are included in Holy Writ. No mere philosopher could do so, for thereby he would discard and perhaps place himself in opposition and discord with the maximum of evidence which is attainable on these primary verities, and therefore with the common sense not only of Christendom, but of mankind. In this I am not advocating a mixture or confusion of religion and philosophy,—which, as Lord Bacon says in his work, ‘*De Augmentis Scientiarum*,’ will undoubtedly make an heretical religion, and an imaginary and fabulous philosophy,—but affirming that certain primary truths of both physical and ethical philosophy are delivered to us by revelation, and that we cannot neglect them as our starting-points in such sciences without a false procedure and a palpable forfeiture of truth. Such verities are, for instance, the existence of God, the creation of the world, the freedom of the will, the moral office of the

conscience, and the like. Lord Bacon says again, 'There may be veins and lines, but not sections or separations,' in the great continent of Truth. All truths alike are susceptible of scientific method, and all of a religious treatment. The father of modern philosophy, as men of our day call him, so severe and imperious in maintaining the distinct province and process of science, is not the less peremptory and absolute as to the unity of all truth and the vital relation of all true science to the Divine philosophy of revelation. ("Temporal Mission of the Holy Ghost," p. 126.)

DOGMA AND REASON.

IT is also in behalf of the human reason itself, of its freedom and its perfection, that the Church is jealous in its custody of dogma. What axioms are to science, dogma is to theology. As there can be no science without fixed principles and primary certainties, so there can be no knowledge of God, nor of His revelation, without fixed and primary truths. Such are the doctrines of the faith delivered to us by the perpetual and Divine office of the Church. The intellect of man is feeble and vacillating until it has certain scientific principles to start from. These once given, it acquires firmness and power of advance. One truth scientifically proved, becomes the basis of many. The physical sciences, each in their kind, are proof of this. The same is true in the science of God. The truths of the natural order are confirmed and perfected by revelation. On the basis

of natural truths rests, by the Divine disposition, the order of revealed truths ; such as the Holy Trinity, the Incarnation, the Church and its supernatural endowments. The horizon of the human reason is therefore expanded by revelation, and the reason is elevated above its natural powers. And in this both its freedom and its perfection is secured. It is no bondage to know the truth, and no freedom to be in doubt. And yet they who know the truth are not free to contradict it ; and they that are in doubt have the liberty of wandering out of the way. The law of gravitation once demonstrated, took away the liberty of contradicting it : and yet no man considers himself to be in bondage. All science limits the reason by the boundaries of its own certainty ; but we do not therefore think men of science to be intellectual slaves. So is it with the science of God. We are limited by Divine Revelation, and by the infallibility of the Church, to believe in the Holy Trinity, the Incarnation, and the whole dogma of faith ; yet we are not therefore slaves, but freemen. We are redeemed from doubt and error, and from that which is both at once, from the guidance of the blind, the theology of human teachers, by the presence and office of a Divine. ‘ You shall know the truth, and the truth shall make you free.’ And not free only, but perfect ; for the human reason advances to its perfection in proportion as it is conformed to the Divine. The dogma of faith is the mind of God, and theology is the science of God ; and they that are most fully illuminated by it are the most conformed to the Divine intelligence, which conformity is the perfection of the reason of man. (“ England and Christendom,” p. 158.)

REASON AND FAITH.

REASON is the preamble of faith. Unless a man were convinced by evidence that Christianity is a divine revelation, how could he believe it? Unless he believed upon evidence that Holy Scripture is the Word of God, how could he accept it? Unless he believed upon evidence that the Catholic Church is the only and true Church of Jesus Christ, how could he submit to it? It is quite true, then, that the natural intellect must go first, and must examine what may be called the preambles, before we can believe. After having examined the proper evidences, and after being intellectually convinced that they prove Christianity to be a divine revelation, and the Scriptures to be the Word of God, and the Catholic Church to be the Church of God, and the like—then we believe with a rational faith. There is no act more entirely intellectual, and no act of the reason higher or more perfect, than the believing in a Divine Teacher. It is an act of submission to the teaching of God. Therefore, do not let anybody imagine that faith is a blind act, or an act of superstitious credulity, or the act of those who cannot use their reason. It is in the highest sense a precise and perfect act of our intellectual power to submit our reason to a Divine Teacher; and having accepted the whole revelation on His authority, it is an intellectual act all the way along the path of faith to examine and to understand what we

believe. We must know *what* it is, at least in outline, and we must know *why* we ought to believe it, before we can believe at all. Having first believed Christianity to be a divine revelation, then we begin to examine its details. But we no longer examine as in doubt whether to believe it or not: but in faith that we may understand more fully what we believe. We do not test its details as critics, to pronounce whether or no they are credible, whether or no they mean this or that, whether or no God could or could not have revealed such and such a thing, but we read the Word of God as disciples, with a consciousness that we are in the presence of a Divine Teacher; that we have in our hands a document which is divine; and that though our faith is founded upon an intellectual conviction, it rises into a living and personal consciousness that we are related to a Divine Person, and that we can say what the Apostle said: 'I know Whom I have believed, and I am certain that He is able to keep that which I have committed unto Him against that day';* I know, that is, of Whom I am learning this truth, and I know that He will never mislead me, for He is Himself the uncreated Truth. 'But having believed,' Saint Anselm says, 'as it would be contrary to the divine order for us to examine and to discuss by reasoning the revelation of God until we have believed it, so it would be an act of great negligence on our part if, after we have believed it, we did not try thoroughly to understand it,' thoroughly to penetrate under the surface, beneath the letter into the substance, into the analogies, and proportions, and relations of truth with truth.

Now the gift of intellect or understanding is precisely

* 2 Tim. i. 12.

that gift of the Holy Spirit which enables us to understand the meaning of what we believe from the time when we believe it. Let us take an example or two. We believe in the existence of God by natural light. We believe that God is one in three Persons by the light of revelation. A child knows so much as this from his Catechism ; but those who have the gift of understanding will go on to contemplate in the Holy Trinity, so far as the human mind can understand divine things, what are the relations of the Father, and the Son, and the Holy Ghost ; how They are three Persons, how They are coequal, how They are coeternal, how They differ only in that They are related to each other, and that all things in God are common save only the relations of Fatherhood, Sonship, and Procession. Therefore I may say, that the office of this gift of intellect is like that of a lens, by which we steadfastly look at any natural object until we see lines and features that are not visible to our ordinary sight. The naked eye cannot perceive them, but the power of the microscope reveals them ; and as the powers of the microscope are multiplied, we see more and learn more of the object, which still remains always the same to our natural sight. I might take for another example the Incarnation, and I hardly know any example more complete. The one phrase, 'The Word was made flesh,' contains the whole theology of the Incarnation in all its treatises. Compare that doctrine with the Nicene Creed, where it is said that the Son of God is God of God, Light of Light, true God of true God, consubstantial with the Father before all worlds. This is but an expansion of the words of Saint John. Take next the Creed of Saint Athanasius, in which the Incarnation is unfolded in precise terms—the

two natures, the two substances, the one Person, the perfect humanity. Take next the third part of the *Summa* of Saint Thomas and the works of Petavius. This gradual unfolding of the simple utterance, 'The Word was made flesh,' is an example of the action of the gift of understanding, analysing, and expanding the simple declaration of Saint John. ("Internal Mission of the Holy Ghost," p. 356.)

THE ELEMENTS OF DIVINE FAITH.

THERE are three things which are essential to divine faith. First, it is a gift of God, by the grace of the Holy Ghost. Secondly, the matter or material object of faith is the truth revealed by God. Thirdly, the reason why we believe it, or the formal object of faith, is the authority of God Himself. These are the three elements which constitute divine faith.

Now, first of all, faith, as Saint Paul tells the Ephesians,* is a gift of God; and this he says lest any man shall ascribe his salvation to himself; lest he should conceive that his knowledge of God comes from the light of his own intellect, or that his moral superiority over the heathen comes from culture and not from grace. The Apostle says, 'By grace you are saved through faith, and that not of yourselves—it is the gift of God, lest any man glory': that is to say, though faith is the most rational and the most strictly intellectual act, though it is the highest intellectual act of which the reason is capable, it is not an act of its own power alone.

* Eph. ii. 8.

Reason goes before faith, and accompanies it and pervades it always. The prelude or preamble of faith is a process of reason. But the last act of reason must be full and complete before the first act of faith can be made. By the last act of reason I mean this: the evidence of Christianity convinces me that it is a divine revelation. And the first act of faith is to say: therefore I believe it. The act of belief contains in it a light of the Holy Spirit of God, illuminating the reason, moving the will, and kindling in the heart a love of the truth. This grace, which God gave in measure throughout the whole world before the Incarnation, He gives now in fulness to every regenerate child. It is given in Baptism by the infusion of grace into the soul. Faith, hope, and charity are infused into the soul of every baptised infant. As by nature every human soul has reason and memory and will, which three faculties are implanted in the soul by its creation, so faith, hope, and charity are infused into the soul in regeneration by supernatural grace. They thenceforward reside in the soul: and as we call an infant a rational being because by nature it possesses reason, so we count a baptised infant one of the faithful because it possesses the infused virtue of faith. And this grace of faith, which is in us from our regeneration, is developed by exercise, just as the reason which we have from our birth is developed by culture. And as the whole power of numbers lies potentially in the reason of a child, as fire lies in a flint, needing only to be elicited, so in the soul of a regenerate child there is the power of faith, which needs only instruction and exercise to unfold it. Saint Paul speaks of another kind of faith which is a fruit of the Holy Ghost.* But this is not the theological virtue or power of belief which is infused

* Gal. v. 23.

into all the regenerate ; it is a mature habit and pious facility of belief, an habitual consciousness of the presence of God, of the unseen world, of the relation of God to our own soul and our responsibility to Him, of eternity, of judgment, of reward, and of punishment to come. Such, then, is the first element of the virtue of faith—it is a supernatural grace infused into the soul whereby we have the light and the will to believe.

Secondly, the matter that we believe is the word of God. ‘Faith cometh by hearing, and hearing by the word of Christ.’ If we believe the word of man, it is a mere human faith. If we believe the word of historians, it is still no more than a human faith. We believe because we trust the evidence, or because we trust in historical criticism. Call this evidence, or criticism, or what you will, but faith it is not. Faith springs from a divine grace, and rests upon the word of God. Just as the eye is so formed and fitted that it needs the objects of the visible world to terminate upon, and as light is the condition of sight, so is it with this grace of faith. The unseen world, which contains the objects of faith, is necessary to the exercise of faith, and we know them only from the light of the revelation of God. Saint Paul says, in the eleventh chapter of the Hebrews,* that without faith we should not have known how to please God. The light of reason by itself, indeed, suffices to demonstrate the existence of God as an intellectual problem ; but over and above that demonstration comes the light of faith, which lighteth every man that cometh into this world. By this we know that God is, and that

* Heb. xi. 6.

He is a Rewarder of men. The creation we might indeed metaphysically reason out; but God has revealed the fact that He made the heaven and the earth. We might indeed, from our moral nature, conceive that we should one day be judged either for punishment or reward, but God has revealed the fact of judgment to come. We should not indeed have known that after death the body would rise again if God had not revealed the fact. From the nature of the human soul and an expectation of the future we might have believed its immortality, but God has revealed that the soul shall never die. We thereby know it by faith. Therefore these great truths and phenomena of the natural order are also part of the revelation of God. But this is not the power, or faculty, or virtue, which we intend when we speak of divine faith. The object of this is not the natural world, but the revelation which God made through Jesus Christ. We speak of the divine truths and divine facts which have been revealed to us by the coming of the Holy Ghost. We speak of the manifestation of God in the flesh, and of the new creation into which we are elevated by being born again of the Spirit. Here is the subject-matter of faith, and it is partly written and partly unwritten. We have the record of parts of it in the Holy Scriptures. But the whole world has become the scripture of this word of God. Saint Paul therefore says: 'Whosoever shall call upon the name of the Lord shall be saved; but how shall they call upon Him in Whom they have not believed, or how shall they believe Him of Whom they have not heard, and how shall they hear without a preacher?' * Wheresoever the Church spread, there the Word of God

* Rom. x. 13, 14, 18.

was made known to the nations of the world, and the whole Church throughout the world, from east to west, became as it were one wide scripture of God written on the hearts and in the minds of men. Saint Irenæus says that many nations had never seen the written Scriptures, but yet had believed the revelation of Jesus Christ, because it was written on their hearts by the Spirit dwelling in them. Therefore the subject-matter of faith is the word, that is, the revealed truth of God.

Now there are two things necessary to a doctrine of faith or to an act of Catholic faith. One is, that God shall have revealed unto His Apostles the truth that we believe ; and the other is, that His Church should teach it. This, shortly, is the reason *why* we believe. Every Catholic child is taught to say day by day an act of faith such as this : ‘ O my God, I believe all that Thou hast revealed,’ for these two reasons, ‘ because Thou art the truth, and canst neither deceive nor be deceived ’ ; or, as Saint Augustine says, ‘ We believe because God is the truth—*Deus est veritas et verax*’ ; He is the true God, truth Himself, and He is veracious and He cannot deceive us. It is therefore necessary that our faith should terminate upon the authority of God, and if our faith terminates upon the authority of God, it is impossible that we can err. We have an infallible reason for believing, because it is the authority of God Himself Who teaches us what to believe. (“ Internal Mission of the Holy Ghost,” p. 68.)

PHILOSOPHY AND FAITH.

THE relation of philosophy to faith lies at the foundation of the chief intellectual problems of the day. Without a clear decision on this subject there can be no sufficient treatment of the first truths of theology. The most lamentable aberrations of these later years may in some cases be traced to a single philosophical error, which, like a morbid particle in the blood, will produce death.

A certain class of modern metaphysical philosophers has been well subdivided into objective and subjective atheists, and yet these writers are read both without and within the Church in England without scruple or hesitation. Happily many men are not consequent, and many have no conception of the character and reach of the books they read. Inconsequence and unconsciousness preserve them from the evil of the anti-Catholic and anti-Christian philosophy by which they are surrounded.

A still more urgent subject is the relation of Faith and the Church to Science. It would seem to be too trivial to go on repeating, that between revelation and science there can be no opposition; that the works of God are His words, and the words of God are His works, and that both are in absolute harmony. In the Divine mind they are one truth: in the Divine action they may be only partially and successively developed. They may for a time seem to be diverse, and to involve discrepancies of signification; but ultimately and essentially they must be one, even as God is one. '*Deus scientiarum Tu es.*' God is the fountain of all sciences.

For this cause Catholics have no fear of science, scientifically elaborated and scientifically treated. They have no fear of any accumulation of facts and phenomena, truly such, nor of any induction or conclusion scientifically established. They fear only science unscientifically handled, superficial observations, hasty generalisations, reckless opposition to revelation, and undissembled readiness to reject revelation rather than doubt of a modern theory about flint instruments and hyena's bones. It is, indeed, true that Catholics have an intense dislike and hostility to such science as this, and to all its modifications. They hold it to be guilty, not only of *lèse majesté* against the Christian revelation, but against the truth and dignity of science itself. They abhor—and I accuse myself of being a ringleader in this abhorrence—the science now in fashion, which I take leave to call 'the brutal philosophy,' to wit, there is no God, and the ape is our Adam.

How necessary it is for Catholics to prepare themselves on the relation of society and of science to the Church, may be seen by what passed the other day : as at Malines, so at Munich. Catholics cannot meet without being forced into the time-spirit. We do not live in an exhausted receiver. The Middle Ages are passed. There is no zone of calms for us. We are in the modern world—in the trade-winds of the nineteenth century, and we must brace ourselves to lay hold of the world as it grapples with us, and to meet it intellect to intellect, culture to culture, science to science. ("Miscellanies," Vol. I., p. 93.)



THE LIBERTY OF FAITH.

IT is commonly said, that what is called 'dogma' is a limitation of the liberty of the human reason ; that it is degrading to a rational being to allow his intellect to be limited by dogmatic Christianity ; that liberty of thought, liberty of discovery, the progress of advancing truth, apply equally to Christianity, if it be true, as to all other kinds of truth ; and therefore a man, when he allows his intellect to be subjected by dogma, has allowed himself to be brought into an intellectual bondage. Well, now, let me test the accuracy and the value of this supposed axiom. The science of astronomy has been a traditional science for I know not how many generations of men. It has been perpetually advancing, expanding, testing, completing its discoveries, and demonstrating the truth of its theories and its inductions. Now, every single astronomical truth imposes a limit upon the intellect of man. When once the truth has been demonstrated there is no further question about it. The intellect of man is thenceforward limited in respect of that truth. He cannot any longer contradict it without losing his dignity as a man of science—I might say, as a rational creature. It appears, therefore, that the certainty of every scientific truth imposes a certain limitation upon the intellect ; and yet scientific men tell us that, in proportion as science is expanded by new discoveries and new demonstrations, the field of knowledge is increased. Well, then, I ask, in the name of common justice and of common sense, why may I not apply this

to revelation? If the possession of a scientific truth, with its complete scientific accuracy, be not a limitation, and is therefore no degradation of the human intellect, but an elevation and an expansion of its range, why should the defined and precise doctrines of revelation be a bondage against which the intellect of man ought to rebel? On the contrary, I affirm that every revealed doctrine is a limitation imposed upon the field of error. The regions in which men may err become narrower, because the boundaries of truth are pushed farther, and the field of truth is enlarged. The liberty of the human intellect is therefore greater, because it is in possession of a greater inheritance of certainty. And yet, if there be one superstition which at the present day is undermining more than any other the faith of men, it is the notion that belief in the positive dogma of Christianity is a slavish limitation of the intellectual freedom of man. ("Four Great Evils of the Day," p. 111.)

REASON AND CONSCIENCE.

IT is most certain that the greater part of the sins committed on the face of the earth come from the perversion of the intellect, which is the corruption and darkness of the reason; and that if we would heal our own souls, we must begin by rectifying the false action and the perversion of our intellect. There is in every one of us a perversion of the reason, at least in some matters; in many it spreads widely over their intellect, in all it is to be found in some measure. The reason in man is like a lens through which we can discern

minutely both truth and falsehood ; but if there be a flaw in the lens, be it never so small, every object we see through it will be in some measure distorted. So it is with the intellect. The reason or intellect in us is that part of the soul which is nearest to God. The Son of God became man by assuming a reasonable nature : when He took upon Himself a created nature He did not take it from the irrational creatures, He took it from the reasonable creation. And the order of the Incarnation was this : He took a human body by assuming a human soul, and He assumed a human soul by uniting His eternal intelligence with a created intelligence ; so that the human reason is that part of our nature which is in the most immediate contact with God, and the reason which is in us is therefore in a special way the image of God. It is the light of God in the soul, whereby we are able to know God and ourselves, and to judge of truth and falsehood, and of right and wrong. The conscience is only the reason judging of right and wrong in matters of practice, as the speculative intellect is the reason judging of truth and falsehood in abstract truth. And so long as the reason that is in us is conformed to the intelligence of God—that is, to the truth and to the will of God, which is the law of God—in that measure we are like to God, and walk in His light. Our nature is thereby rectified, and restored from the corruption and distortion of the fall. But just in proportion as the reason that is in us is darkened or perverted, just in that measure we depart from God, just in that measure we become deformed and the image of God in us is obscured. Sin consists in a conscious transgression of the law with the eyes of our reason open. (“ Internal Mission of the Holy Ghost,” p. 297.)

THE INTUITION OF FAITH.

WHAT is the power of vision, the spiritual sight, by which the unseen is visible ?

We have by nature two powers by which we attain to knowledge, and two objects upon which these powers terminate. Revelation and regeneration have superadded a third object and power, which embrace and perfect the other two.

By nature we apprehend this sensible creation by sense. Sensations are the beginning of knowledge, as to this visible world. And sensations are bounded by the limits of sense. They cannot reach beyond the horizon of sight, hearing, feeling, taste, and the like.

But we have a higher power directed to a higher object. We have intellect, which terminates upon the intellectual world, and by intellect we interpret our sensations ; we perceive such objects as cause, relation, proportion, substance, and the like. Intellect is a higher power than sense, and corrects its errors. Phenomena are the objects of sense ; ideas are the objects of the intellect. The ideal world is a reality which informs the world of sense. To the phenomena of creation intellect adds at once the idea of God, not so much by inference as by consciousness, that is, by a concurrent perception.

But revelation has proposed to us another and a higher object—a world of spiritual realities ; and regeneration has infused into us a power to apprehend it. Sense gives us the perception of the visible world ; intellect its interpretation, namely, the power and perfection of God ; faith, the mystery of the Godhead. Intellect cor-

rects and exalts sense ; faith corrects and exalts both. To take an example. Sense beheld in Jesus of Nazareth a man ; intellect a man endowed with supernatural powers ; faith, the Word made flesh. The judgments of sense and of the intellect were true, but inadequate ; faith included and corrected both, exalting them to a spiritual intuition. Take another example. The blessed Sacrament to sense is bread and wine ; to intellect a symbol ; to faith the Body and Blood of Christ. Or, once more, to sense the visible Church is a society of men ; to intellect an organized and historical kingdom ; to faith it is the heavenly court on earth, the beginning of the new creation of God.

The consciousness of spiritual life unites itself with the presence of God, and in Him is united to the proper objects of faith, that is, to things unseen. And therefore faith has been defined as the perfection of the will and of the intellect—of the will as it sanctifies, of the intellect as it illuminates, of both at once as it issues in its congenial fruits. It is one all-penetrating, manifold, wakeful, energetic power, like the principle of life itself, universal, quickening, and prolific. Acting towards God, it issues in trust, love, prayer, contemplation, worship ; towards man, in charity, gentleness, self-denial ; upon ourselves, in abasement, discipline, and penance. (" Sermons," Vol. IV., p. 376.)

COMPREHENSION AND APPREHENSION.

WE are conscious of truths which we cannot demonstrate, because they are before all reasoning, from which all

reasoning springs, and to which all reasoning in the end bears witness. We are conscious of our own existence and of the existence of God. I do not mean originally, but after these truths are known to us, by whatsoever means they are known. We are conscious of those truths which are the most intuitive or most immediately known; and this consciousness signifies a higher, deeper, and surer kind of knowledge. It is against this that the masters of false philosophy set themselves with much derision; and yet it is self-evidently true. We may be conscious of what we know; we may know what we cannot comprehend. Comprehension is not the condition of knowledge. To comprehend anything I must be able to circumscribe it in a definition, and to fix its boundaries in my thoughts. But the highest truths refuse this treatment, and pass beyond the horizon of a finite intelligence. And yet they are not only true but are the most necessary truths, of which not only there can be no doubt but they are themselves the first principles and necessary conditions of a whole order of truths. They are transcendent because they pass beyond the comprehension of our finite intelligence; but they are transcendent because they are divine, and because divine are true. For instance: who can comprehend eternity, immensity, infinity, self-existence? And yet God is all these; and the knowledge of God is the foundation of a whole world of subordinate truths, both in nature and in grace. These truths pass beyond our horizon, as the path of the planets, or the vaster and incalculable sweep of comets; yet we know these, and apprehend and contemplate them with the fixed certainty of the highest knowledge. We may apprehend what we cannot comprehend, as in eternity we shall see God as He is; but

not wholly, for the beatific vision is finite ; but the Object and Source of bliss is infinite. (" Ecclesiastical Sermons," Vol II., p. 177.)

INTELLECTUAL ILLUMINATION.

THE deepest insights into Divine truth are obtained not by controversy, but by contemplation.

By contemplation I mean the act of the reason, consciously and of our own will, with faith and love, dwelling upon the truth received by the gift of God ; and by controversy, the activity of the intellect, either seeking truth by collision and counter-reasonings, or proving and evincing what it has already received. Controversies, in which both sides are seeking for their conclusions, and both alike are uncertain and conflicting, may enlighten the disputants, but can confer no boon on those who have already received the doctrines of faith. Such, in fact, have been the controversies of the Gentile schools, external to the precinct of the Church, before Christ's coming and since.

But it is no less true of the controversies which have been forced upon the Church itself. For what are they but defences of the truth as it is already apprehended in the mind of the Church ? The Councils of the fourth and fifth ages did but affirm and illustrate the faith of the first. The Catholic creeds, precious as they are as expositions of truth, added nothing to the 'good and perfect gift'. They did but express outwardly what had been held from the beginning.

Again, controversies can but inadequately exhibit those inward perceptions ; for all controversy must be limited to the conditions of logic and speech, of thoughts and terms ; and these have no sufficient capacity to receive the fulness of truth as it is seen by contemplation. And it is this that stamps with such inestimable worth the creeds and definitions, the very words and forms, which the Church has approved and used in propounding the faith. The right use of language in Divine things is a high gift, and presupposes much spiritual discernment of truth ; for language can but approximate and shadow forth, as it were, by symbols and characters (the most perfect indeed that we possess, yet still inadequate), the ideas and relations of Divine truth ; as, for instance, the unity of the uncreated God, the eternal generation of the Son, the procession of the Holy Ghost. These, when expressed in controversy, do not give back any clearer insight to the enlightened intellect. Are they not among the things ‘ which it is not lawful for a man to utter ’ ?

What can words or propositions reflect back upon the regenerate reason which devoutly adores the mystery of the Holy Trinity ? In truth it is not controversy that has aided contemplation, but contemplation that has sustained and perfected all true controversy. It is out of the contemplative life of the Church that the verbal and logical expression of truth has been derived. Controversies are but the efforts of her lower and less perfect faculties ; exercises of those gifts which are addressed not to the apprehension of truth, but to the instruction of mankind. And they are those chiefly of the intellect alone, separable and distinct from the grace of sanctity. Though the greatest contemplatists and saints have been

the first and greatest defenders of the faith,—witness St. Athanasius, St. Austin, St. Anselm, among a multitude—yet the mental gifts employed in controversy may be possessed by unholy men ; and the knowledge which results from controversy is no more than may be apprehended by the intellect. It may become a sort of intellectual or literary tradition as regards the spiritual life, superficial and inactive. And this explains how men of a low tone of personal religion have been able controversial writers ; partly because the faculties of controversy lie within their reach, and partly because the terms and definitions of truth have been supplied to them by men who have inwardly partaken the contemplative life, *i.e.*, the faith and love of the Church : so that in reality, through the conflicts of eighteen hundred years, they have most effectively maintained the truth who have intensely apprehended it in devotion of heart.

The true account of the matter, then, would seem to be, that the controversies of the Church are not by way of investigation but of exposition, and therefore, so far from bringing accesses of light, are themselves the results and not the cause of knowledge. And for want of a clear acknowledgment of this great fact, the endeavour to reduce objects of faith to definitions and proofs has become, to many, a source of infinite danger. We may see this in the schools and sects constituted upon the principle of inquiry and reasoning. They have perpetually entangled themselves in verbal arguments, and produced heresies by subjecting to the imperfection of language, and the rules of logical inference, mysteries which can only be received by the passive apprehension of the reason ; as, for instance, the heretical use of the

words 'Son of God': and of the terms *προβολή* and *ἀπόρροια*, as describing the eternal generation of the Son; or again, the Sacramentarian errors; and the like. These perplexities are the natural result of their first principle, and the perpetual tendency of it is to exhaust and forfeit what truth is still possessed. When language and dialectics, which are vehicles of a mechanical kind, are abused as sources of proof, truth escapes by a perpetual waste; witness the Arian, Eutychian, and Socinian heresies, and the modern Christian sects, which have developed themselves into rationalism, rejection of the canon of Holy Scripture, and in the end of Christianity itself. Controversy, then, in the hands of the Church has relation not so much to herself as to her antagonists. The very weapons by which she overcomes she uses sparingly and almost against her will. Though both necessary and good, they are yet all too earthly and limited to give full utterance to the life and perception of faith. The contemplation of truth is so nearly allied to worship that they continually blend. In meditating upon it the Church adores the presence of her Lord; and from it she gains insights into the Divine will, mind, wisdom, and love, which issue not in definition and speech, but in affections and emotions; they can find no vent in figures and arguments, but in silence and sanctity, in love, obedience, adoration. This is the scientific and true use of reason, the enlightened rationalism, which later days have inverted and profaned, by which things first believed are afterwards apprehended, first loved are afterwards understood. It is by this devout reflection of the mind on the objects of faith that the reason pierces into the causes and relation of truth, and finds the perfect harmony of its own light with the

lights of nature and of faith.* ("Sermons preached before the University of Oxford," p. 162.)

THE PHILOSOPHY OF FASTING.

IT is plain that there is an inclination to evil not imaginary and metaphysical, but real and active, in the flesh of which we are born ; that our state does not consist in a merely spiritual condition ; that our spiritual condition is subjected, by the sin of man, to the power of another inclination or law, which dwells and works in the body of our natural flesh. In early times this truth was so deeply apprehended that some fell into the error of believing in the existence of two principles, good and evil ; of which the one was in and of God, the other in and of the matter of the visible world. They believed matter to be unmixed evil ; and rather than ascribe its origin to God, they supposed it to have its origin in another being, thereby destroying the unity of God's creation, and His monarchy over all things. I note this only because we seem in the recoil from Manichæan errors to have gone in the opposite extreme, and to treat the flesh as if it were not the subject of evil at all ; as if sin lay only in our spiritual nature, and our probation were confined to the workings of the mind. If heretics of old abhorred matter and all contact with it as evil, we have come to be incredulous of the mysterious agency of evil which is in it.

If this were not so, how could we be so ill-inclined to

* S. Thom. Aquin., contra Gentes, lib. i., c. 7.

believe that the habit of fasting has a real and effective relation to the purifying of our souls? Many people formally reject the practice as a whole. Others are willing to admit it so far as to be a sort of public acknowledgment of the duty of humiliation. Some as expressing, not as promoting, the contrition of the heart ; that is as a sign or symbol of what already exists, and is wrought by other agencies : not as a means, no less than an expression. How shallow a knowledge does this imply of our wonderful and fearful nature : how secure and dangerous an unconsciousness of what we are !

It is surely impossible for any one to reflect at all without perceiving the relation which exists between the habit of the body and the condition of the mind ; between the workings of the flesh and the qualities of the soul. Besides these self-evident proofs, which the one word *sensuality* will suffice to shew, is it not manifest that the sins of anger, pride, hardness of heart, indolence, sloth, selfishness, are so closely related to the body, that it is hard to say where they chiefly dwell, whether in the spirit or in the flesh? Does not the universal language of mankind connect them together? Does not the natural instinct of discerning the characters of men by outward tokens prove to us that whether we will or no, we do associate the bodily and mental habits of men together? Is not the tradition of mortification as universal as that of sacrifices, pointing to a truth to be afterwards revealed in the Gospel? And what do all these things prove, but that the body, or, as the holy Scripture says, the flesh, is the occasion, the avenue, the provoking, aggravating, sustaining cause of moral and spiritual evil in the soul? that it kindles and keeps alive the particular affections which, when consented to by

the will, become our personal and actual sins? It follows, then, at once, that an external self-discipline, such as fasting, does enter into the means of our sanctification; that as the obstructions to penitence and purity of heart arise chiefly out of sensuality, or indulgence of the affections and emotions of the flesh or carnal mind, so a system which withdraws the excitements and contradicts their effects must tend to set the mind freer for its purely spiritual exercises. ("Sermons," Vol. II., p. 65.)

THE DISCIPLINE OF POVERTY.

THE very state of poverty is a wholesome corrective of many subtle and stubborn hindrances of our sanctification.

Riches intoxicate the heart; they raise its pulse above the natural beat, and make the desires of the mind flushed and feverish. Even the blameless and upright among rich men are full of artificial feelings, false sympathies, unreal standards of what is necessary, becoming, and right. Riches take them out of the universal category of man, and train them up in a sickly and unnatural isolation from the real wants, sorrows, sufferings, fears, and hopes of mankind. Certainly they hinder, in a marked degree, the secret habits of humiliation, self-chastisement, and self-affliction, without which no high reach of sanctity is ever attained. How can a man who, without toil, forethought, or faith, lives daily on a full fare, and is warm and well furnished, put himself in the

point of sight from which alone the Sermon on the Mount or the Passion of our Lord can be fully read? There must be something of antipathy between states that are so remote, if not opposed. It is not only the pampered and luxurious, but the easy and full, who harbour strange desires, excessive anxieties, irregular wishes, foolish cares. Now, poverty is a very wholesome medicine for all this ; sharp, indeed, and rough to the taste, yet full of potent virtues. It is a sort of discipline—the ascetic rule of God's providence. They that are poor are already and unconsciously under a discipline of humility and self-denial. What so chastens the desires of the heart, and restrains them within due bounds and order? What so reduces a man within the limit of his own sphere? How great simplicity and abstinence of mind there is in the poor of the world! A hard life, scanty fare, coarse raiment, plain food, a low-roofed dwelling, are all they have, and the continuance of them all they desire. From what unnumbered temptations, day-dreams, hankerings, schemes, speculations, snares, are they altogether free! Their life lies in the well-known precinct of a lonely hamlet, where, from birth to the grave, they dwell in familiar daily converse with the very stones, and trees, and brooks, with simple and true thoughts of life and death, and the realities of our fallen state. How clear and direct is their insight into the world beyond the grave! How little have they to divide their thoughts with God! How soon they release themselves from life! How simply they die! What are our hurried days and waking nights, but the tyranny of a multitude of thoughts, which are worldly, ambitious, selfish, or needless, empty and vain? What is it that keeps us perpetually straining, and moiling, and wearing

ourselves away, but some desire which is not chastened, some thought of the heart which is not dead to this worldly state? What makes us lament the flight of time, and the changes of the world, but that we are still a part of it, and share its life? What makes us die so hard, but that we leave behind us more treasures than we have laid up in heaven—that our hearts are not there but here? (“Sermons,” Vol. II., p. 301.)

THE SECRET OF SYMPATHY.

SYMPATHY is more or less perfect, as the holiness of the person is more or less so. There is no real sympathy in men of a sensual, worldly, unspiritual life; unless we are to call that inferior fellow-feeling which ranks with our natural instincts, and is to be found even in the lower animals, by the name of sympathy. There is a natural pity, benevolence, and compassion, which expresses itself in congratulations and condolences, and we may in one sense call it sympathy; but it is its lowest and most irrational form, little differing from the perceptions of cold and heat, sweet and bitter, which are common to all mankind. There is little distinct consciousness about it. And even these sympathies of nature are crossed and crushed by personal faults. Ambition, covetousness, selfishness, will extinguish them; much more actual familiarity with sin. Just as a man becomes infected by the power of evil, he ceases to sympathise with others. All his feelings centre in himself. Sin is essentially a selfish thing. It sacrifices everything

to its own lust and will. It is also peculiarly merciless. Reckless as it is of the evil of sin, and therefore lenient to the worst offenders, it is, nevertheless, peculiarly uncharitable, hard, and unfair. Sinners put the worst construction on each other's words and acts. They have no consideration or forbearance. Their apparent sympathy is but a fellowship in the same disobedience. And so also the sympathy of the world, how hollow, formal, and constrained it is! How little soothing or consoling in our sorrows and trials are worldly friends, even the kindest-hearted of them! And why, but because it is peculiarly the property of true sanctity to be charitable? and in the grace of charity is contained gentleness, compassion, tenderness of hand in touching the wounds of other men, fair interpretations, large allowances, ready forgiveness. These things ripen as personal holiness grows more mature. The loving compassion, active emotion of pity, the tears and tenderness with which the holiest men have ever dealt with the sinful, is a proof, that in proportion as sin loses its power over them, their sympathy with those that are afflicted by its oppressive yoke becomes more perfect. It may be said, indeed, that they know by present experience what is the distress and shame of sin; that they really have in them the original taint; and that it is by virtue of this that they are able so intimately to sympathise with the trials of others who are repenting. Nevertheless it is most certain that this sympathy becomes more perfect in proportion as their repentance is perfect, and their warfare turned into the peace of established sanctity; that is in proportion as they cease to be like those they sympathise with in the very point of sinfulness. ("Sermons," Vol. II., p. 181.)

“THIS ENLIGHTENED AGE.”

IF there be one thing in this nineteenth century of which men are proud, with an arrogant self-gratulation, it is the intellectual illumination of the days in which we live ; and if there be anything which more than another is making havoc, like a devouring pestilence, in the whole Christian world, it is what we call intellectual pride. Let us, therefore, bring this intellectual progress to the test. Let us see what it is. Let us see what men have to be proud of.

Now there have been three periods of the world. A period before the revelation of Christianity was given, during which the reason of man was left unaided, except by the lights of nature and the inscrutable communications of God, of which we cannot now stay to speak. What was the state of the world when the intellect and the reason of man was left to its own light? Read over the first chapter of Saint Paul's Epistle to the Romans. I need not enter into any detail. The utter and universal perversion of the intellect of those who first multiplied gods, and then worshipped the creature more than the Creator, and the consequent moral corruption of the heart in those who, being intellectually perverted, could hardly discern right from wrong, is a picture so horrible, that I have no will to dwell upon it. Secondly, the reason of man under the light of revelation has been rectified and conformed to the intelligence and to the will of God in this, that God has made both known to us by the declaration of His truth and of His law ; and the Christian world, so far as it is worthy of the

name, has been conformed to the truth and the law of God. The intellect of the Christian world has been thereby illuminated and sanctified. And when the intellect or reason of man is illuminated and sanctified, it carries the light of truth before the will in the path of obedience, and guides it in the way of conformity to God ; as the Psalmist says : 'Thy word is a light unto my feet'. Such was once the state of the Christian world, and such it is still, wherever faith reigns over the hearts of men. God sustains and preserves His Church by the indwelling of the Holy Ghost, the fountain of all illumination and of all grace, in its conformity with His own divine intelligence. He guides the Catholic Church in the path of His eternal truth. That which we call infallibility is nothing but this : the Church cannot err from the path of revealed truth. And they who are faithful to the Church are illuminated and sanctified, even in the midst of the darkness and the distortion of this nineteenth century.

What is the intellectual state of the men who have revolted from the Church, who have fallen away from it, who have set themselves up on the outside to be its critics, its judges, and its teachers? What is the condition of those nations that have broken away from the unity of the faith and of the Church of God? We see a country which, intoxicated with an excess of material power, is now daring, as a precursor to its own chastisement, to persecute the Church of Jesus Christ. A fatal extinction of supernatural light, the aberrations of false philosophy, the inflation of false science, the pride of unbelief, and a contemptuous scorn of those who believe, are preparing Germany for an overthrow or for suicide. The intellect of man in revolting from God falls from

God, and, falling from God, loses its own perfection ; it thereby darkens itself, and, having lost the light and the knowledge of God, loses also the knowledge of His law. Saint Paul says of such : ' Their foolish heart was darkened : professing themselves to be wise, they became fools '. The intellectual results of this we see in the philosophies of the Absolute and the Unknowable, of independent morality, of universal scepticism, and the denial of all that is not subject to sense. And this is ' culture ' ; and its professors and disciples are ' men of culture,' the lights of the world, who from their intellectual heights look down upon the nations, and pity men. To us simple mortals it seems as if these intellectual Titans were truncated men, walking about headless and unconscious of their mutilation. To us they seem to be intellectual pollards : stunted trees walking. They have abdicated the elevation and the dignity of the human reason in rejecting the knowledge of God, and in rejecting God they have rejected their own highest perfection. Such must be the condition of the world after it has departed from faith, and of the intellect and reason of man when the light which conforms it to God has departed. (" Internal Mission of the Holy Ghost," p. 299.)

TENDENCIES OF ENGLISH THOUGHT.

DURING the last ten or fifteen years the doctrines of M. Comte have attracted the attention of a small number of our English metaphysicians. But he had hardly so much as one thorough disciple among us—certainly not

a school. Several writers such as Mr. Lewis and Mr. Mill have treated of Positivism ; but neither appear to adopt it as a whole. Nevertheless the tendency of both metaphysics and science in England is to eliminate the supernatural and to limit the basis of philosophy to the span of sense and of experiment. We have some Positivism among us, little or no Pantheism, but abundance of Materialism. The English mind is positive by nature, not indeed scientifically, but by its immersion in material interests and material production. We are so practically material that scientific materialism makes little way with us. The Germans are speculative, the French logical, the English as a people are neither. We are thoroughly traditional and insular, and we hold out obstinately against all invasions, whether of armies or of philosophies. Nevertheless ideas penetrate subtly ; and one by one, an idea deposited in the mind of a people is like a seed wafted by the wind or dropped by a bird. It will spring up and reproduce itself. For this reason we have need to watch carefully over a part of our national education, which perhaps more than any other is left without direction, that is mental philosophy. Christendom has a tradition of philosophy, as well as of faith, and in that tradition truth both natural and supernatural is combined in perfect unity, symmetry, and harmony. Philosophy and theology are the upper and the nether springs of truth. Philosophy may be called the theology of reason ; theology the philosophy of revelation. They belong respectively to the natural and supernatural worlds, and they belong also to each other as integral parts of one perfect whole. In the confusion of these later centuries they have been divorced from each other, and set in opposition to each other. Philosophy

has taken up an attitude of defiance to theology ; and theology in condemning a false philosophy has been thought to be unphilosophical. The existence of God, the spirituality of the soul, the law of morals, are truths of philosophy ; and yet modern philosophy has confounded them with theology, and rejected them with disdain. Materialism and independent morality are the direct product of that rejection. Again, philosophy teaches that the nature of man is composed of soul and body, reason and sense ; and that in the knowledge and discovery of truth the whole nature, with its faculties and sensations, discovers by a simple intelligent activity. Modern philosophy has disintegrated the nature of man, and placed criterion of truth either in the reason generally or in the sense, from which have come two distinct philosophies, both false because both partial—the rationalistic which in Germany has generated Pantheism, and the sensuous which in England and Scotland has generated not complete Materialism, but a philosophy which is sense-bound and mutilated as to the higher truths of the intellectual order. The propositions—that the existence of God cannot be proved by reason ; that God is not an object of knowledge ; that morality in us is diverse from the moral perfection of God ; that our knowledge of things is not proper but relative and arbitrary ; that the will is not free, and the like—are intellectual aberrations from which the traditional philosophy of the Christian Church and of the Christian world would have preserved us.

But these questions are too speculative to become popular, and among us are confined to so small a class of literary men that their action on society is both

limited and superficial. It would seem as if the atmosphere of England were unfavourable to the growth of abstractions, whether false or true. A remarkable instance of this is the sudden popularity, and as sudden oblivion, of a book which represents more systematically, perhaps, than any other in a popular form, some of the worst errors of the positive and material philosophy, Buckle's *History of Civilisation*. The author is no longer among us, and I am informed by his friends that he was of an estimable nature. I would not wound his memory, but I cannot spare the book. If I rightly understand it, the theory on which it is based is as follows :—The actions of men are determined by the motives which prompt them. If we knew the motives we could predict the actions of any individual. Society is made up of individuals. If we knew the motives of each individual we could predict the collective action of society. Statistics prove the same. We find every year so many suicides in such a population ; and of suicides, so many by drowning, so many by laying violent hands on themselves. Again, the number of letters put into the post without direction bears a proportion to the population ; and so on in various examples. From this he infers that the laws or motives which govern individuals are fixed and proportionate, and that society has a fixed and predetermined course of evolution. The writer adds, with much simplicity, that he knows of only two objections to this theory—the one Divine Providence, and the other the freedom of the human will. The idea of Providence he dismisses as a superstition of the infant state of man. The savage goes out to the hunting fields, one day he finds game, another day

he finds none. Chance becomes Providence, and Providence the benign action of a Divine Being. The freedom of the will is a 'sensation' having no higher basis than our consciousness. But what higher certainty there can be for the ultimate facts of the human mind, or what greater evidence can be found for our personal identity, he does not tell us. This dreary mechanical and superficial philosophy of society is but Positivism applied to Sociology. It fell dead ; and the book has disappeared.

Thus far our social peril would not seem to be from speculative Positivism, Pantheism, or Materialism. Nevertheless, we are perhaps practically the most material of nations, and the influence of the supernatural over the society of England is becoming feebler year by year. The only safety for our country is in those old words, which may be a little heavy perhaps, 'but living and powerful'—God, the soul, and immortality. These are the salt of the earth. Whosoever shall reinvigorate and extend their influence over the minds and wills of our people will do the highest work of a Christian and of a citizen, and promote not only the stability of our social order, but the eternal welfare of mankind. ("Miscellanies," Vol. I., p. 205.)

INDEPENDENT MORALITY.

THESE last generations have become fruitful of impiety and of immorality of a stupendous kind ; and among other of their impious and immoral offspring is a pesti-

lent infidel school, who, with an audacity never before known in the Christian world, are at this time assailing the foundations of human society and of Divine law. They have talked of late of what they call independent morality. And what do you suppose is independent morality? It means the law of morals separated from the Lawgiver. It is a proud philosophical claim to account for right and wrong without reference to God, who is the Giver of the law. And what is the object of this theory? It is to get rid of Christianity, and of God, and of right and wrong altogether, and to resolve all morality into reason; and inasmuch as, it tells us, the dictates of human reason are variable all over the world, and change from generation to generation, this philosophy denies and destroys the foundations of morality itself. Now, I should not turn aside to mention this monster of immorality and impiety if it were not that, at this time, there is an effort making in England to introduce under a veil this same subtil denial of morals, both Christian and natural. Only the other day I read these words: 'That in the education of the people it is not possible indeed, as things are, to teach morality without teaching doctrine, because the English people are so accustomed to associate morality and doctrine together that they have not, as yet, learned any other foundation of morals'. God forbid they ever should! The meaning of this is: Teach children right and wrong, but say nothing about God, nothing about the Lawgiver; teach them right and wrong if you will, but nothing about Jesus Christ. What is this but a stupidity as well as an impiety? For morals are not the dead, blind, senseless relations that we have to stocks and stones, but the relations of duty and of obligation we have to the living Lawgiver,

who is our Maker and Redeemer. There are no morals excepting in the relations between God and man, and between man and man. Morals mean the relations and duties of living and moral agents ; and this independent morality, this morality without God for school-children, is bottomless impiety if it be not the stupidity of unbelief. (" Sin and its Consequences," p. 9.)

THE PERVERSION OF THE INTELLECT.

THE characteristic mark of these latter days is the perversion of the intellect. The intellect of man is withdrawing itself from the light of faith, and therefore from conformity to God. And this intellectual perversion is the source of a systematic immorality in men, in households, and in states. The intellect in man is the image of God in us. It is the light of the soul ; and if that light be darkened, how great is the darkness. If that light be clouded, how deep and deceitful is the twilight in which men walk. As I have already said, a flaw in a lens will distort all objects that are seen through it. The intellect perverted in any way distorts principles, judgments, and laws. And twenty errors in practice are as nothing compared with one error in principle. Twenty errors in practice may be corrected, and the twenty-first may never be committed ; but one erroneous principle is like a damaged wheel in a machine. It can never work correctly afterwards. One speculative error will produce an infinite series of practical errors. The series is inexhaustible, until the machine itself is either

amended or destroyed. We see at this day the revival of Gnosticism. In the first age of Christianity, the Oriental mind, inflated with a belief in its own knowledge, refused to learn of a Divine Teacher. It spun for itself visions, superstitions, genealogies without end, respecting the nature of God and the nature of man. We have it before us at this day in the illuminism of those who refuse any light or teacher but their own judgment; who proclaim that the reason in man is all-sufficing for his own guidance. The first consequence of this is, that they apply their reason as the test of everything they are to believe; next, as the measure of that which is credible; and thirdly, they make their reason the source of all their faith. And what is that faith? The credulity of unbelief; the rejection of the revelation of God. Such is Rationalism. There has sprung up in the midst of all this rankness a school of men who tell us that the Absolute is unknowable, and that we can therefore know nothing about God. They say that they do not deny the existence of God, because they know nothing about Him. But if we know nothing about God, we can know nothing about His law. As I have said, if we reject the Lawgiver, at the same time we reject the law. And if we know nothing about the law of God, what can we know about right and wrong? what can we know about morality? And therefore, if we know nothing of God, we know nothing of morality. God and the moral law come and go together. Such is the condition of a large number of highly-cultivated men in most countries of Europe at this day. This strange state of privation, happily, is not so rankly produced amongst ourselves as in the older race, to which we bear a certain kindred; but even among us there are too many. Now what is

the cause of this strange unbelief? The cause of it is simply the rejection of the principle of faith, that is, of submission to a Divine Teacher; and a rejection therefore of revelation, which comes from a Divine Teacher; the erecting of human reason in the place of that Divine Teacher. The intellect of man becomes thereby a god to himself. It is the primeval lie: 'Ye shall be as gods'.* ("Internal Mission of the Holy Ghost," p. 323.)

A BRUTAL PHILOSOPHY.

HITHERTO mankind has believed that the gift of intelligence and the knowledge of God through the light of reason are the true dignity of man. If to possess an intelligence whereby he knows the Infinite and Eternal God, perfect in His attributes of love and mercy, of justice and power, elevates man, then to lack this knowledge is no elevation. Surely if there be anything which ennobles man, it is to be lifted upwards and united with the Divine Original by Whom he was made. What then, I ask you, is the state of those who abuse that very reason, which is God's best gift; who misuse the intelligence He gave for the knowledge of Himself to deny His existence; who say that the world is the only reality of which we have any positive knowledge; that the sensible facts and the phenomena of the world, and the things that we can handle and taste, and test and analyse by chemistry—that these things are the only truths we can

* Gen. iii. 5.

know, and that anything beyond these—such as right and wrong, and conscience and soul—are superstitions of theology or abstractions of metaphysics? Does such a philosophy dignify or degrade human nature? What is the difference between a man and the dumb creatures? Is it not the possession and the right use of reason? If that be so, then, as I have said before and say again, such philosophy is the brutal philosophy. It reduces man to the level of those who know not God. Nay, it teaches that we cannot know God. What more could be said of the brute natures? But that which degrades this philosophy more in my eyes is this, that it is not content with abdicating the powers of reason for its own disciples. They who profess it are not satisfied with their own state of privation. They go about to rob other men of their dignity. They will not let other men know God, or have the use of reason to know God. And there are none so tyrannical, none so bigoted, none so intolerant, as those who do not believe in the existence of God. They are so sure that the reason of man cannot know God, that they confidently affirm that God does not exist. He is the unknowable, because they do not know Him. And because they do not, we cannot. We have come at last to know that there is a fanaticism worse than that which they impute to us. These are truths very shameful and humbling to human nature. The men of the nineteenth century who profess to be the guides and lights of men, the creators and promoters of progress and modern civilisation, are beyond all men intolerant, despotic, and tyrannous. They have found out that the highest thing on earth is not the Church of God, but the State; that the State is supreme; that liberty of conscience is a fiction; that obedience is due

in all things and from all men to State laws, all revelation, all jurisdiction, all liberty, all rights of God and of His Church notwithstanding. This clumsy and incoherent philosophy is the negation of all faith: it is the deification of the human reason as the sole rule of life, and of the human will as the sole source of law. Out of this philosophy of the Unreasonable there has come an elaborate system of politics, which has these two characteristics: first, a claim to interfere with the intellectual belief of other men; and, secondly, a claim to control parental rights. They preach liberty of speech and of the press until it refutes them; then they gag and suppress it. They will not let fathers and mothers educate their offspring in their own faith or in their own opinions. They banish all teachers who do not agree with them; they claim to interfere with the training and formation even of the priesthood. Intoxicated by temporal greatness and military success, they think to achieve that which no power of man has ever yet accomplished—the subjugation of the Church of God. Like Titans, they are attempting to do the impossible, and God is bearing with them for a while to open the eyes of the nations. They began by deifying the State, declaring it to be omnipotent, not only over taxes and customs, and coinage and commerce, and sewerage and drainage (in which things we willingly endure their omnipotence), but omnipotent over the human conscience, over the soul of man, over the Church of God. Here they go blind and cannot see the sun; and here we tell them that they are impotent. This portentous aberration of the reason springs from a despotic atheism, and this again springs from the disorder and tumult which three hundred years of separation from divine faith have

inflicted on the world. ("Internal Mission of the Holy Ghost," p. 45.)

ATHEISM.

THERE exists at this day, and there has existed for two centuries, a certain number of men—few indeed—who profess themselves to be Atheists, or not to believe the existence of God. I am sorry to say we have among us a certain number of such men who, by their speeches and writings, profess this, which I must call not only a blasphemous but a stupid impiety. I call it stupid for this reason. A man whom Englishmen are fond of calling the greatest philosophical intellect that England ever produced, in one of his essays has used these words. Quoting the Book of Psalms, he says, 'The fool hath *said* in his heart, There is no God'. It is not said, 'The fool hath *thought* in his heart': that is, the fool did say so in his heart, because he hoped there might be no God. He did not say it in his head, because he knew better. And this explanation is exactly what the Apostle has written, speaking of the ancient world: 'The invisible things of Him, from the creation of the world, are clearly seen, being understood by the things that are made: His eternal power also and divinity: so that they (that is, the nations who know not God) 'are inexcusable'; 'for, professing themselves to be wise, they became fools'.* And he goes on to explain the reason of it; 'as they liked not to have God in their knowledge':

* Rom. i. 20, 22.

they had no love, no liking for Him, there was no moral sympathy with His perfections of purity, justice, mercy, sanctity, and truth. These things were out of harmony with their degraded nature; and because they had no love to retain this knowledge of a pure and holy God, therefore their intellects were darkened. And yet, notwithstanding all this, even these, who not knowing God, and not glorifying Him as God, worshipped and served the creature more than the Creator, these were not Atheists. So far from it, they were Polytheists: they believed in a multitude of gods. So profoundly rooted in human nature was a belief in God, that when they lost the knowledge of the one only true God, they multiplied for themselves a number of false gods. The human mind was incapable of conceiving the perfection of the one only true God, and it divided the Divine idea into a multitude of gods: but it was so profusely and instinctively filled with the notion of the existence of God, that it multiplied God, instead of rejecting His existence. The heathen world, therefore, is a witness and a testimony to the existence of God. It became superstitious, credulous, anything you will, but atheistic it could not be. Nay, more than this: even the learned men, the more refined and the more cultivated, they also did not reject the notion of God; they became Pantheists, that is to say, they invested everything with divinity. The thought of God was so kindred to their nature, it had such a response in them, their intellect and their conscience testified with such constant accord to the reasonableness of believing in God, or in gods, that they invested all things round about them with a participation in the Divine nature. How, then, has it come to pass that men, in these last times, after receiving the

illumination of the Faith, and knowing 'the only true God, and Jesus Christ whom He has sent,' knowing Him in His perfections, in His attributes, and by His works and grace,—that they should have fallen lower, I must say, than even the heathen world, that they should have come to deny the very existence of God? They are, indeed, few in number; but, nevertheless, they are active and full of zeal to propagate their opinions. ("Four Great Evils of the Day," p. 7.)

POSITIVISM.

IN France there exists a school of Atheism which has a few disciples also in England; I mean the Positivist school of philosophy. The founder of it, Comte, taught that the human intellect has three periods: the first is the period of childhood, the second is the period of youth, and the third the period of manhood. Now, it says the period of childhood is the theological period, in which the human reason believes in gods or in God. The second period of the human reason is that which the founder of this school of philosophy calls the metaphysical period: and here is a refinement well worthy of note. He says, when men are men, they give up the superstition of believing in God; nevertheless, they fall into the superstition of believing in cause and effect, in law and principle, that is, in the metaphysical conceptions which are intrinsic through the inevitable action of the human reason. He treats these as superstitions. As the belief in God was a theological super-

stition, so the belief in cause and effect, in consequence, and principle, and law—all this is a metaphysical superstition. Well, the third state of the human reason, which is the perfect state of manhood, in what does it consist? In believing that which we can see, feel, touch, handle, test, weigh, measure, or analyse by chemistry. We may test the facts, but we must not connect them together. We must not say that one thing follows after another by a law, or is caused by it. An explosion of fire-damp is not caused by the candle being carried into the pit; it follows after the carrying of it into the pit, but it is a metaphysical superstition to believe that it is caused by it. This is what is called the scientific state of the human mind. And this scientific state of the human mind is when, having pushed over the horizon and out of sight the idea of God, the idea of cause and effect, of law and principle, and all mental philosophy, we are reduced to this—that we may count and number and distinguish the things we see as phenomena and facts, but we must not connect them together, we must not form conceptions as to why they follow one upon another. And this is Science, the perfection of human reason! The immediate result of this, of necessity, is Atheism. I would ask, Is this the elevation of the human reason? Does this Philosophy dignify, or perfect, or exalt, or unfold it, or confer upon it knowledge greater than it had before? If there can be anything which dwarfs, and stunts, and diminishes, and distorts the human reason, it is this. Atheism, then, is a lower abasement of the intellect than was ever reached by the heathen world. More than this, it is a degradation and distortion of the human intelligence; and in proportion as the human intelligence departs from the know-

ledge of God, in that same degree it departs from its own perfection. Nevertheless, this school does exist among us ; and this is the first form, or rather the worst form, of the revolt of the intellect, because it is the revolt of the intellect from God altogether, from His existence, and from all that He has made known to us by the light of revelation, and even from that which He has made known to us by the light of nature, which is the light of reason. (" Four Great Evils of the Day," p. 11.)

PHENOMENISM.

THERE are modern philosophies which teach either that matter does not exist or that we cannot know its existence. If they said only that we do not know *what* it is, we should have no contention with them. But to deny its existence is to contradict a law of our reason : to doubt of its existence is to doubt of the certainty of our reason.

But I fear the cause lies deeper. We have already seen that the Scholastic philosophy passes at once from the immediate certainty of our own existence to the intellectual and logical certainty of the existence of God, and from that beginning it descends through all orders of existences. The modern philosophies not only invert this method, which might be legitimately done, but they fail or refuse to ascend to the First Existence and the First Cause. They begin their work by sense in the midst of phenomena. All beyond this veil, to them has no cognizable existence. Is not this an abdication of

reason in its highest prerogatives? Is it not a suppression of one-half of the knowledge which sense and reason, acting simultaneously, convey to us? When the sense reports from without, the reason pronounces within. We are not sense only nor reason only; both act together in every normal process of our rational nature. When the senses report phenomena the reason predicates existence, and in that existence, substance, or matter, or *catter*, or *stuff*, or what you will, a being and a reality are there of which the sense can only report the apparel and the appearance. And yet the physical sciences, by anatomy, and analysis, and chemistry, report a great deal more than appearances. They test and superinduce changes, and corruptions, and transformations—of what, and into what? Of phenomena only, or atoms, or force-loci, or points having position and no parts? My sceptical mind finds this hard of digestion. When I am told that atoms of force-points by cohesion, or attraction, or repulsion, or equilibrium, can account for all diversities of species, and kinds, and proportions, and operations, and qualities, and extensions, and dimensions, in all the unities which we call bodies, my reason demands a mind and cause, a law and a plastic power, in which all second causes are enveloped, and from which they all come. Unless the Atomists and Dynamists ascend to the Creator, and see Him in all atoms and forces and points as the sole intelligible reason of the Cosmos, they speak but half truths, which the reason rejects as inadequate. (“Miscellanies,” Vol. II., p. 353.)

THE SCHOLASTIC DOCTRINE OF MATTER.

THE following will be, I believe, a correct statement of the Scholastic teaching :—

1. By strict process of reason we demonstrate a First Existence, a First Cause, a First Mover ; and that this Existence, Cause, and Mover is Intelligence and Power.

2. This Power is eternal, and from all eternity has been in its fullest amplitude ; nothing in it is latent, dormant, or in germ : but its whole existence is *in actu*, that is, in actual perfection, and in complete expansion or actuality. In other words God is *Actus Purus*, in whose being nothing is potential, *in potentiâ*, but in Him all things potentially exist.

3. In the power of God, therefore, exists the original matter (*prima materia*) of all things ; but that *prima materia* is *pura potentia a nihilo distincta*, a mere potentiality or possibility ; nevertheless, it is not a nothing, but a possible existence. When it is said that the *prima materia* of all things exists in the power of God, it does not mean that it is of the existence of God, which would involve Pantheism, but that its actual existence is possible.

4. Of things possible by the power of God, some come into actual existence, and their existence is determined by the impression of a *form* upon this *materia prima*. The form is the first act which determines the existence and the species of each, and this act is wrought by the will and power of God. By this union of form with the *materia prima*, the *materia secunda* or the *materia signata* is constituted.

5. This form is called *forma substantialis* because it determines the being of each existence, and is the root of all its properties, and the cause of all its operations.

6. And yet the *materia prima* has no actual existence before the form is impressed. They come into existence simultaneously ;* as the voice and articulation, to use St. Augustine's illustration, are simultaneous in speech.

7. In all existing things there are, therefore, two principles ; the one active, which is the form—the other passive, which is the matter ; but when united, they have an unity which determines the existence of the species. The form is that by which each is what it is.

8. It is the form that gives to each its unity of cohesion, its law, and its specific nature.†

* Kleutgen, p. 294, note.

† The following quotations will show the definitions of S. Thomas as to Matter, Existence, Act, Potentia, Form, substantial and accidental :—

“Genuina notio materiæ primæ, eam scilicet esse quidem quidpiam reale et positivum, non esse tamen actu substantiam sed solum potentiam realem in omnium substantiarum species, quæ generatione fieri possunt.”—*Goudin, Philosophia Divi. Thomæ*, tom. ii. p. 45.

“Concludamus igitur cum D. Thoma, 2 Contra Gentes. cap. 45, in rebus tres gradus reperiri. Invenitur enim aliqua res quæ est Actus tantum, scilicet Deus Optimus Maximus : et alia res quæ est potentia tantum, scilicet *materia prima* : et demum alia res, quæ miscetur ex actis et potentiâ, cujus modi sunt omnes creaturæ inter Deum et materiam primam positæ.”—*Ibid.*, p. 82.

“Existentia est extra nihilum et causas sistentia Quia vero res censetur sibi extra causas et nihilum, cum nihil ei deesse requisitum ad rationem entis, ideo metaphysici definiunt existentiam, *ultimam entis actualitatem*.”—*Ibid.*, p. 89.

“Secunda sententia materiæ omnem prorsus existentiam propriam abnegat, eamque censet meram potentiam realem et positivam existentie capacem. Ita Thomistæ omnes plerique alii.”—*Ibid.*, p. 89.

“Conclusio. Materia prima nullam ex se habet existentiam, sed existit per existentiam totius compositi quo illi competit per formam.”—*Ibid.*

“Forma substantialis recte definitur *Actus primus materiæ*. Dicitur in primis *Actus* ad differentiam materiæ, quæ est pura potentia. Dicitur

When, therefore, we are asked whether matter exists or no, we answer, It is as certain that matter exists as that form exists; but all the phenomena which fall under sense prove the existence of the unity, cohesion, species, that is, of the form of each, and this is a proof that what was once in mere possibility is now in actual existence. It *is*, and that is both form and matter.

When we are further asked *what* is matter, we answer readily, It is not God, nor the substance of God; nor the presence of God arrayed in phenomena; nor the uncreated will of God veiled in a world of illusions, deluding us with shadows into the belief of substance: much less is it *catter*, and still less is it *nothing*. It is a reality, the physical kind or nature of which is as unknown in its *quiddity* or *quality* as its existence is certainly known to the reason of man. ("Miscellanies," Vol. II., p. 348.)

MR. SPENCER'S DOCTRINE OF WILL.

WHEN I am told by Mr. Herbert Spencer that my will is 'a group of psychical states,' and that I am led into

primus ad differentiam existentiae, quæ est *actus ultimus entis*: et ad differentiam formarum accidentalium, quæ sunt solum *actus secundarii*, præsupponentes *actum substantialem*. Additur *materiæ* ad differentiam formarum per se subsistentium, quales sunt angeli, quæ sunt actus sed non recipiuntur in materiâ."—*Ibid.*, p. 112.

"Forma informans dividitur in substantialem, et accidentalem. Substantialis est quæ dat *esse simpliciter* Sic *anima rationalis* est forma substantialis, quia dat *esse humanum*: at vero *scientia* est forma accidentalis quia dat solum *esse secundarium* et addititium *esse humano*." That is to say, the rational soul constitutes man: science a learned man. But the former is the substance of humanity, the latter an accidental excellence.

error if I suppose that there is something distinct from the 'impulse' given by these 'psychical states' which determines my action—when I say Mr. Herbert Spencer tells me this, I confess that I do not understand him. And I believe that I do not understand him through no fault of mine, but because no intellectual equivalent can be found for his terms. Are these 'psychical states' the desires or dispositions antecedent to my action? They are not myself; and I am conscious of sometimes going against them by a deliberate antagonism of my free will. Do they contain the *finis intentus* or the final cause of my actions; how does this necessitate my will if the end of my action is freely chosen? Am I deceived in thinking that my choice is free? The consciousness that I have a power to go against my strongest desires, and, under the dictate of my reason, that is, of my conscience, to select the end which is the least attractive, or rather the most repulsive to my desire or appetite, remains both a primary and an ultimate consciousness which cannot be denied nor explained away, nor squared with 'the impulse of psychical states'. In the action of the will the strongest appetites are freely but absolutely under control of the reason. I have the strongest repugnance to pain, but I willingly go to the rack rather than turn Mussulman. Why? because my reason tells me that pain is to be chosen rather than apostacy. The will is accurately defined to be *appetitus rationalis*. Our desires pass under the cognizance of the reason, and by the guidance of the reason the end most opposed to natural appetite is often freely chosen. Such was the will of the martyrs; such is the risking of life by fire or water to save the life of another of whom we know nothing but his peril. Such was the will of the prisoner

condemned to death who, to escape hanging, starved himself in prison. It is no answer to say these were their dominant appetites. They were not so *as appetites*, but as deliberate decisions of reason controlling the appetite by an act of the will. That there is a power of determination which is not a 'psychical state' but a deliberate choice followed by a decisive action, is as certain as my consciousness of existence. 'I am' and 'I will' are certainties of which I have an immediate knowledge in myself. If Mr. Spencer includes all this in the 'psychical state,' why not say so? To tell me that 'I myself am only a group of psychical states which are always changing,' is to contradict my immanent and permanent consciousness of my own identity. To tell me that my own identity is an illusion, and is only a psychical state, or a group of such states, and then to tell me that such states are always changing, while my consciousness of personal identity never changes but is always permanent, is to me not philosophy, but a contradiction in terms. If I break my leg I have a group of psychical states arising from the pain and terror of the accident; they may pass, or vary, or return, but my consciousness that I am the *ego* who broke his leg remains always without variation. To tell me that I am a group of variable psychical states is to tell me that I have no permanent or conscious identity or *ego*; and to tell me this is, I think, to try to talk me blind. I can hardly believe that any metaphysician has ever intended to hold or to say this. But to me they seem to say it, whatever they may hold. This is the only meaning I could attach to Mr. Buckle's words on personal identity and free will in his first volume on 'Civilization,' and the only sense I can attach to Mr. Herbert Spencer's

words now. If this be not his meaning, I can find no intellectual equivalent to his terms. But I shall rejoice to find that I am mistaken. ("Miscellanies," Vol. II., p. 337.)

FREEWILL AND HABIT.

IT is our will that determines our whole destiny. You all know well the difference between the features of your face and of your countenance. God made your features, but you made your countenance. Your features were His work, and He gives to every man his own natural face—all different from each other, and yet all of one type. But the countenances of men are far more diverse even than their features. Some men have a lofty countenance, some have a lowering countenance, or a worldly or ostentatious vain-glorious countenance, or a scornful countenance, or a cunning and dissembling countenance. We know men by their look. We read men by looking at their faces—not at their features, their eyes or lips, because God made these; but at a certain cast or motion, and shape and expression, which their features have acquired. It is this that we call the countenance. And what makes this countenance? The inward and mental habits; the constant pressure of the mind, the perpetual repetition of its acts. You can detect at once a vain-glorious, or conceited, or foolish person. It is stamped on their countenance. You can see at once on the faces of the cunning, the deep, the dissembling, certain corresponding lines traced on the face as

legibly as if they were written. As it is with the countenance so it is with the character. God gave us our intellect, our heart, and our will ; but our character is something different from the will, the heart, and the intellect. The character is that intellectual and moral texture into which all our life long we have been weaving up the inward life that is in us. It is the result of the habitual or prevailing use we have been making of our intellect, heart, and will. We are always at work like the weaver at a loom ; the shuttle is always going, and the woof is always growing. So we are always forming a character for ourselves.

It is plain matter-of-fact truth that everybody grows up in a certain character ; some are good, some bad, some excellent, and some unendurable. Every character is formed by habits. If a man is habitually proud, or vain, or false, and the like, he forms for himself a character like in kind. It is the permanent bias formed by continually acting in a particular way ; and this acting in a particular way comes from the continual indulgence of thoughts and wishes of a particular tendency. The loom is invisible within, and the shuttle is ever going in the heart ; but it is the will that throws it to and fro. The character shows itself outwardly, but it is wrought within. Every habit is a chain of acts, and every one of those acts was a free act of the will. There was a time when the man had never committed the sin which first became habitual, and then formed his abiding character. For instance, some people are habitually false. We sometimes meet with men whose word we can never take, and for this reason. They have lost the perception of truth and falsehood. The distinction is effaced from their minds. They do not know when they are speaking

truly and when they are speaking falsely. The habit of paltering, and distinguishing, and concealing, and putting forward the edge of a truth instead of showing boldly the full face of it, at last leads men into an insincerity so habitual, that they really do not know when they speak the truth or not. They bring this state upon themselves. But there was a time when those same men had never told a lie. The first they told was perhaps with only half an act of the will ; but gradually they grew to do it deliberately, then they added lie to lie with a full deliberation, then with a frequency which formed a habit ; and when it became habitual to them, then it became unconscious. Or take another example ; men who, perhaps, had never tasted anything in their lives that could turn their brain have at last acquired a habit of habitual drunkenness. Now, to make clear, do not suppose by the words habitual drunkenness I mean only that sort of gross reeling intoxication by which men openly in the light of day shame themselves in the street. I wish there were no other habits of intoxication than these. There are men and women who live a refined life, and in the full light of society, undetected, who habitually cloud their understanding, and habitually undermine the moral powers of their will, by the use of stimulants. This evil is growing in these days on every side. It is making havoc of men, of women, and, through the folly of parents, even of young children. I must openly say that in this the imprudence, the folly, the weak indulgence of parents, their want of vigilance over their sons and daughters—I am speaking, remember, of the upper classes—is such, that they seem to me to be blind or infatuated.

There are at this time even young women who habi-

tually drink as much as would intoxicate a man ; God only knows the lives of misery and the deaths of stupor or of madness to which they are advancing. Now there was a time when they had never so much as tasted intoxicating drink. There was a time when, with a certain fear, a shrinking, a consciousness of doing a wrong or doubtful act, they began to taste, and then to drink, at first sparingly, then freely, until gradually growing confident and bold, and the temptation acquiring a great fascination, and the taste being vitiated, a craving has been excited, and the delusion of a fancied need has come upon them. They have gone on little by little, so insensibly that they have not become aware, until a bondage has been created which, unless God by an almost miraculous grace shall set them free, they will never break. What I have given in those two examples of a habit insensibly formed I might give in everything else. It applies equally to anger, jealousy, prodigality, or profuseness.

Saint Augustine said, speaking of himself in his youth, while he was in habits of sin, that they bound him like a fetter. He says: 'I was bound by a chain which I had made for myself. No other man made it. I was bound *mea ferrea voluntate*, by the chain of my own iron will.' What but this is eternal death? What is the eternal loss of God? It is the final state of a soul which has lost its hold on God here by its own wilful acts. Bound in 'ropes of darkness,' as Saint Peter says, when the time of grace is over, and the day of probation is gone down, and judgment is passed, the soul that has deprived itself of God in this world is cast out of the sight of God hereafter, and confirmed in the intensity of its variance, and in its enmity against God, Whom it can

never see, because it has bound its own eyes with the bandage of wilful blindness, and all its powers with the iron fetters of its own deliberate will. ("Internal Mission of the Holy Ghost," p. 51.)

WHAT IS THE RELATION OF THE WILL TO THOUGHT?

(I.)

IN the Session * before last we came out from the discussion of the question, 'Has a frog a soul?' with one point conceded, that is to say, that men differ from frogs, in that they have a will and a moral consciousness. But it may, perhaps, be said that this excellence of men over frogs only implies that the brain of man is more perfect or more highly developed than the brain of frogs, and that the consciousness may be, and so far as we can prove, is no more than a function of the brain, or a result of the sum total of the brain and its functions; or in other words, that it does not prove or even imply the existence of a soul distinct from the organism of man; or again, that it proves only that matter can think and be conscious of itself.

I. Now, my purpose is to give reasons for believing that even if matter can think, there is still another faculty, and more than this, another agent, distinct from the thinking brain. With a view to this, we must ascertain what is thought, and what is the faculty we call the will: and then what the relation between them. By

* This paper was originally read before the Metaphysical Society.

thought I understand an intellectual act and the permanent intellectual state consequent upon it, whereby any given object is apprehended, and consequently so far known. By will I understand a faculty whereby we are able to choose and to act either in accordance with or in opposition to our sensitive or our rational appetite. But both thought and will are actions or faculties of an agent, that is of a thinker and a willer. When we talk of sensations and perceptions we always tacitly understand and presuppose a sentient, and a percipient, a seer and a hearer of whom sense, perception, thought, and will are actions and attributes.

We call this subject 'self' or 'I'; and here we have reached the last analysis of our internal consciousness. We may try to go further, but in doing so we shall only destroy our perception of the ultimate certainties of all moral knowledge just as we may gaze upon the noonday sun until we go blind, by destroying the eye against its light. That we are conscious of thought and will is a fact of our internal experience. It is also a fact in the universal experience of all men; this is an immediate and intuitive truth of absolute certainty.

Dr. Carpenter, in an able discussion 'On the Unconscious Activity of the Brain,' or 'Unconscious Cerebration,' lays down as an axiomatic truth 'that the common-sense decision of mankind, in regard to the existence of the external world, is practically worth more than all the arguments of all the logicians who have discussed the basis of our belief in it'. The reason of this is evident. The logical arguments are discursive, analytical, and subsequent upon the decision of common-sense by which is formed the premiss 'that the external world exists'; anterior to any reflex action of discourse

or argument upon it. What is true in this case of a judgment formed upon the report of sense, by the interpretation of the intellect, is still more evidently true of the decisions of our consciousness on such interior facts as thought and will, and of the existence of an internal world which is our living personality, or of the agent who thinks and wills. I may therefore lay down as another axiom, side by side with that of Dr. Carpenter, 'that the decision of mankind derived from consciousness of the existence of our living self or personality, whereby we think, will, or act, is practically worth more than all the arguments of all the logicians who have discussed the basis of our belief in it'.

2. We may begin, then, with the fact that all men, except abnormal individuals, who as exceptions prove the law of their species, are conscious of the power of thinking, willing, and acting. But the word 'conscious' declares that we know something 'with ourselves'. It is a reflex action of the thinking agent upon himself, whereby he knows that he is thinking, or of the willing agent, that he is exerting the power of will.

Now, the consciousness of mankind of the distinction between this living agent and the material organisation through which, *in hoc stadio mortalitatis*, he energises, is so articulate and emphatic that the soul and the body, which, though distinct, are one, have been, and popularly are still regarded, as two separate and independent entities.

3. It will perhaps be answered that this consciousness does not prove that itself is anything more than the sum of the brain, and of its functions, or in other words, that it is the brain that thinks, and the brain that is conscious. We have, then, to show that this consciousness is the function not of the brain without a personal

self or agent, but of a personal self or agent who in this state of mortality energises through the brain as his instrument, but is independent of and anterior to its operations.

It has been shown by Dr. Carpenter that there is a large array of phenomena which prove that the brain in a state of unconsciousness can remember, create, and understand. It can also do two things at once, the one consciously, the other unconsciously, that is, while consciously engaged on one thing it can direct the body in walking, the hands in playing on musical instruments, or in manual works, and the like. It is not only that the mind '*velox sine corpore currit*,' but the brain seems to govern the hands, feet, and whole body, while the mind is absent. These phenomena certainly suffice to show that there is a separation between our conscious selves and the habitual action of the brain; and that to many of our thoughts the will is not proximately related at all, so that between our non-volitional thoughts, as in dreams, and our conscious selves, there is not only a mental distinction, but a difference of nature, and therefore a separation as between two distinct things. The phenomena of the unconscious brain are not subjected to time, or space, or the actuality of our lot, or to the government of the moral conscience. There are no proper or normal acts either of the reason or of the will in the unconscious brain. The unconscious brain has an activity, but it is not a moral agent. All this abundantly proves that there is somewhat beyond the brain of which these phenomena render no adequate account. They presuppose an Agent without revealing him; they show that there is a Thinker and a Willer on whom they depend, even when he is unconscious.

4. Let us now dismiss this unconscious cerebration, which is not our present subject, and take another field of observation far wider and more explicit in its evidence, that is the Conscious Activity of the Brain. In our conscious state the will has no proximate relation to thought; in our conscious state, though there is an undercurrent both of thought and action to which the will does not direct itself, yet that which constitutes our normal consciousness or true self, is that which we do with knowledge, consent, and advertence. Our unconscious acts are acts of man, that is acts of which only man is capable; but only our conscious acts are human acts, that is, done under the normal conditions of rational action, or under the conditions of a moral and responsible agent. We may make this clearer by a distinction of the Schools. According to the scholastic philosophy, the Divine Mind is a pure act (*Actus purus*), that is, its whole perfection is full and actual; there is in it nothing latent, potential, or undeveloped. The powers of the human mind, on the contrary, are at first undeveloped, potential, and latent. It is by acts of the will that it is unfolded from the potential to the actual state. I do not stay to speak of the action of other intellects or other wills in calling out what is only potential in our minds, because the co-operation of our own will and its joint action on our own thought is essential to all processes of learning. It is certain, however, that the most valuable part or period of man's education is what is called his self-education, or what he does for himself upon himself; and precisely for the same reason, because the will is exerted with greater energy upon the eliciting and cultivating of the power of thought.

(II.)

I. This, then, is the first relation of the will to the thought or the brain. It educates it. Now, the action of the will upon our intellectual habits and acts is three-fold. First, every act of *intention* is an act of the will. The will determines to what the intellect shall be directed, as an archer aims at a mark. In the midst of the multiplicity of thoughts which are perpetually streaming through the mind, the selection of one as a fixed object of investigation or contemplation is an act of the will analogous to the distinction between seeing and looking. The waking eye is perpetually full of a multitude of objects, while it looks at one alone. Secondly, the act of *attention* is a continuous act of the will, sustaining the first intention, and applying the mind fixedly to the object. Lastly, the *intentness* or intensity of intellectual acts is eminently an energy of the will. The languor of some minds and the ardour of others in study or discovery, and the languor or ardour of the same mind at different times in life, or even at different times of the same day, comes from a different degree of volition which governs the application of the mind. The intellect, then, or the thinking brain, if any be pleased so to call it, is distinctly directed, sustained, and urged onward by the will. The acts and habits of intention, attention, and intensity are imposed upon the brain by a faculty distinct from it in kind and in energy. The willer, whatever he be, is distinct from the thinking brain.

A confirmation of this may be found in the fact already touched in passing, namely, that during the earlier period of our lives the potentiality of our intel-

lectual and moral nature is elicited and educed, and thereby brought into act by the will of others.

Parents and teachers supply to us the force of will on which intention and attention depend. Our 'plagusus Orbilius' did for our brain in boyhood what our developed will, when we could wield the ferule, did for it in after life.

I affirm, then, that so far from our brain being commensurate with ourselves, or ourselves only the sum of our brains, we are the educator of our brain, and all our life long our will is calling its potentiality (of which neither any man, nor the whole race of man, has yet ascertained the limit) into act. Our mind, or our brain-potentiality, can have but three relations to Truth. It may be wholly undeveloped, which is a state of ignorance; or only partially developed, which is a state of doubt, or of knowledge mixed with ignorance; or, lastly, of full conformity with any given truth, which is the state of knowledge, or of subjective Truth, defined by the Schoolmen as '*adæquatio rei et intellectûs*'.

Through the whole process whereby the potentiality of the mind or brain is being unfolded into actual conformity with truth, the will impels, directs, and sustains it; so that it may be affirmed that the brain derives its activity originally from the will; and that the will is the educator of the brain. This, then, is one relation of the will to thought.

2. A second relation is to be found in the fact that the will uses the brain as an instrument, as it uses the eye; both are organs of the will. I am not now discussing the acts of the intellect or reason on certain primary and intuitive truths which precede the acts of the will. The axiom '*nihil volitum quin sit præcognitum*' is self-

evident. The will never energises in vain, or in the dark. It acts always 'sub specie veri' or 'sub specie boni'. Again, 'ratio prælucet voluntati'. Reason carries a light before the will. We must think before we will. If men could be said to worship an unknown God, it was because they knew Him *in confuso*; but we cannot will what is unthinkable, or unthought. This, however, lies beside our present point.

When the mind or brain is developed in any degree, it becomes an instrument in the hand of the will.

The analogy of the eye is, if not in all things complete, at least for the most part true.

All the day long we use our eyes, and yet not all sight is volitional. The eye, as I have said, sees much which it does not look at. There is conscious sight and unconscious sight all the day long. But out of the field of objects before the sight we fix the eye on particulars. Looking is sight directed and intensified by the will.

So it is with the brain. All day long the mind runs on like a river, murmuring to itself. We hear it, but for the most part do not heed it. The perpetual weaving and unwinding of associations goes on with little or no attention, and therefore with hardly, if any, act of the will, except by way of permission, or of—resistance. But out of this woof we take up a certain thread and hold it fast by an act of attention, and of intention; and this gives the character to the man. The mind of a mathematician is filled with many things besides mathematics, but he gives little or no attention to them; that is, his will does not fix upon them and detain them. He uses his brain as an instrument of mathematics. The same holds good of every man and every deliberate line of mental energy. I have never heard any adequate

explanation of this determination of the mind or brain to one particular study or pursuit of truth from those who suppose the brain to determine itself, and therefore deny the action of a will distinct from it, and exercising a command over it. The theory that the thinking brain determines itself ascribes to it the power of volition, which not only involves all the same difficulties but many more, and leaves them all unsolved. It is, therefore, inadequate, and for that reason unphilosophical. If the power of self-development be ascribed to the brain, why not ascribe the same to the hand? The functions of the hand appear inexhaustible in number, subtil beyond all conception in kind. It is the executive of all that intellect can compass, and the will attain. And yet we treat the hand, which for dignity among the members ranks with the eye and the ear, and can even in some degree supply the place of both, as an intelligent servant, a mere instrument, exquisite indeed in delicacy, skill, and versatility, but dependent altogether upon a higher agency. We are told that it is the instrument of the brain; but what better reason have we for saying that the hand is the instrument of the brain, than for saying that the brain is itself the instrument of an Agent higher in nature, independence, and authority? Why attribute design and will to the material brain, while we deny both to the material hand? A chest of carpenter's tools is inactive, and has neither invention nor product without the mind and will of the carpenter. What have the brain and the hand more than the lathe and the chisel, without the Agent from whom they derive guidance and activity?

3. A third relation, then, of the will to the brain as an instrument of thought, is the constructive power by

which the mind creates systems, whether of truth or fiction. For instance, I may put in the Intellectual System of the world as described by Cudworth, and both the History and Philosophy of the Inductive Sciences as described by Whewell. In these creations of the constructive intellect we see the work of the will sustaining and applying continuous thought. The 'Ethics' and 'Physics' of Aristotle; his treatise 'De Animâ,' the whole realm of mental and moral philosophy are examples of what the intellect can achieve under the jurisdiction of the will. Each one of the exact sciences in its three periods of observation, induction, and deduction, exhibits a sustained act of thought under a sustained act of volition. Any one who has so much as even turned over a synopsis of the 'Summa Theologica' of St. Thomas Aquinas will have traced the toil of profuse thought under the control of an architectonic will. The same may be said of the 'Iliad,' the 'Divina Commedia,' of treatises on the 'Reign of Law,' or on the 'Evidence of Man's Place in Nature,' and the like. These are usually regarded as simply creations of the intellect; they are also creations of the will, which from the first intention to the last stroke of the pen has pervaded the thought and guided the writer's hand.

4. A fourth relation is the action of the will upon the moral thought or conscience. Whatsoever controversy may exist upon the origin of our moral intuition or moral sense, this at least is held by all, that man is bound to do what he believes to be right, and to abstain from doing what he believes to be wrong; or, in other words, that our rule of conduct is our moral reason. It is evident therefore, that the will is under the jurisdiction of a judge whose dictates prescribe the limits and the

direction of our moral action. Thus far the intellect precedes the will, and is superior to it. The will is not a blind force, but a faculty having eyes and light from the intellect. A blind will is a Titan of destruction. 'Vis consili expers mole ruit suâ.' But the will, informed by reason or the moral conscience, is thenceforward the supreme ruler in man. The difference between Aristotle's Temperate and Intemperate man resides in the will. The thoughts of the brain, we should say of the heart, may be in direct revolt against the will; but the will controls both the sensitive and the rational appetites. Self-denial, self-mortification and self-sacrifice are acts of ascendancy, inflicted by the willer upon the thoughts and the appetites of which the brain is the instrument. For instance, thoughts of malice, appetites of revenge, or of luxury, which, as we say, possess the mind, or, as others say, the brain, are combatted and brought under by a power which thereby asserts a separate existence and a superior authority over the brain itself. We cannot move a stone so long as we rest upon it. It is our independence which gives us leverage and force. Now I have hitherto called this the *thinker* or the *willer*, but it is an agent who thinks and wills; for intellect and will are not the agent, but only functions of an agent, for whom as yet we have no name, who not only thinks and wills, but gives life to the brain itself.

We here touch upon a vast subject, too vast for this paper, which can only enumerate it amongst its other branches, and pass on.

The control of the will over thought runs through the whole moral culture and discipline of man. What is called character is distinct from the moral nature, as

countenance is distinct from the features. We made neither our features nor our moral nature ; but we have made both our countenance and our character. They are the sum and result of habits, as habits are the sum and result of acts, and in every several act the will had its original and constructive share by permission, or by action.

The moral character is therefore ultimately determined by the will.

But as I have said, the replenishment of the mind, or brain, if you please to say so, with thought and knowledge, which is permanent or immanent thought, is to a great extent all through life a voluntary act. Now, out of the thoughts so stored up in the whole course of life arises a world of moral conflicts or temptations. For instance, the thoughts of vain-glory, jealousy, malice, deceitfulness, and the like which spring up from the memories of the past, are the subject-matter of moral probation, choice, and character. As we deal with them, such we are. The memory of insults or great wrongs will arise in the mind, or brain, if you will, at the sight of the person who has outraged us ; or by association of time, place, or any one of endless circumstances ; or, again, by the direct suggestion of others. So far the thoughts may be spontaneous or involuntary on our part. Their presence in the mind is neither good nor evil. Their first impression upon the mind, even though it become a fascination or an attraction to an immoral act, is not immoral, because, as yet, though the thought has conceived them, the will has not accepted them. These *primo-primi motus* of the thoughts, as they are called, are not as yet personal acts. The *secundo-primi motus* of inchoate assent are only partly moral ; the

deliberate acts of willing advertence, that is of attention and intention, bring them fully within the order of moral action. The agent, through the deliberate will, makes the thought his own. He thereby becomes what his intention is. The example of revenge will suffice for all other kinds of moral evil. The same rule may be applied also to good thoughts when they become mental acts.

So far is obvious to all who admit the idea of a moral agent. But perhaps it may be said that here the relation of the will to thought ceases, and that it has no share in beliefs, or in opinions, or in intellectual errors; and that in the formation of these there is no moral agency.

It may, however, be affirmed that, excepting the exact and physical sciences, in which the processes of the intellect are necessitated by the evidence, in all other matters the will has an immediate relation to thought, and the formation of our beliefs and opinions enters into the order of morals. For instance (as I must be allowed to affirm)—1, the existence of God may be proved by reason; 2, the evidence for the existence of God is such that the reason of man applied with due intention and attention will arrive at the proof.

Now, we have seen that these acts of intention and attention are acts of the will, and that in the whole intellectual process there is a continuous act of volition. In all matters capable of proof, that is, where sufficient evidence is present or within reach, if the intellectual process be duly sustained the proof will be completed; if it be remitted, the proof may remain incomplete, and that incompleteness results not *Ex parte intellectûs*, which, so far as it went, discharged its office; but *Ex parte voluntatis*, which, by remissness or deviation misdirected or

baffled the intellect. The saying 'None are so blind as those who will not see' is a moral axiom. This truth has a large range, but time will not allow of more.

I must, however, add one example. The treatment of the moral actions of other men, as in history, is in a high degree itself a moral act. The justifying or condemning the actions of men is a continuous test of the moral state of the historian. He will see good and evil in the lives of other men as he sees them in his own. He will see them also in the same measure in which his own moral consciousness is obscure, or perverted, or incomplete. A biographer is an unconscious autobiographer.

The dictum which perhaps awed or dazzled some of us in boyhood, 'that a man is no more responsible for his opinions than he is for the height of his stature or for the colour of his skin,' has long since gone to the limbo of superstitions. To a morbid eye things appear inverted or bisected, because the eye is morbid. To a great extent, opinions are imperfect or distorted because the action of the will affects the completeness of the thought. And the completeness of the thought is subjective truth. It may, therefore, be said that in the whole range of moral action the will, guided by the primary intuitions of the reason to desire the true and the good, is the condition and the pledge of attaining truth and goodness.

I have not forgotten, but I have not space to touch upon, what Dr. Carpenter calls the 'unconscious prejudices' springing from early influences for which we are not responsible. I have spoken only of what is the normal relation of the will to thought in moral agency, from which arises what is called the moral conscience. An erroneous conscience is the result of failure in this

cultivation of the moral thought. From the abnormal influence of the will over our intellectual habits come error, prejudices, superstitions, fanaticism, illusions, depraved judgments, and a whole mental pathology. But this is not our subject at present.

(III.)

It is time now to sum up the answers to the question, 'What is the relation of the will to thought?' From what has been said, it appears :—

1. That the unfolding of the potentiality of the intellect, or, as some say, of the brain into actual knowledge, is accomplished partly by the will of others acting upon us, partly by our own will acting upon ourselves. In the latter case it is obvious that the will plays a leading part ; in the former also, it co-operates with and gives effect to the will of others.

2. That the mind or brain once stored with knowledge retains it without acts of the will, and often refuses to give it up to the will when it is demanded. This is what we call forgetfulness. I say retains it, because it may be doubted whether anything once actually known be ever lost ; or whether the mind or brain once unfolded into act, ever again relapses from its actual development into the mere potentiality from which it has issued. Our forgetting does not prove this, and the well-known facts of persons in states of unconsciousness speaking in languages which they knew in childhood, and had long been unable to speak in their conscious moments, goes far to prove it. A large part, therefore, of thought which was once voluntarily acquired, lies secreted in the form of knowledge, of which much passes from our consciousness, though we have no warrant to say that it passes

from the mind. This latent thought, or, as I should say, knowledge, is the stuff that dreams are made of. It is certain that nothing arises in the mind in sleep which has not entered it while waking. It may be wrought up into new and abnormal combinations, but the elements all lie within the circle of past thought and knowledge. For instance, none but a mathematician would be tormented by the nightmare of travelling to London on an asymptote.

3. That in our waking hours the mind is replenished by a multitude of thoughts which are so far voluntary that we do not try to expel them; even while we are actually occupied only with those which are brought under our intention and attention by acts of the will.

4. That hence it follows beyond doubt that even if the brain could think, it does so in these instances, under the jurisdiction of a force distinct from itself.

5. That this force is not a function of the brain, but of an agent acting on the brain. This agent by acts of will educates the brain, calls it from potentiality into act, uses it as an instrument of his intentions, creates by it intellectual systems and ideal worlds, according to his choice, and discretion, and finally reduces the brain in matters of moral judgment and choice to subjection and obedience, thereby establishing a moral law and government over the whole body. To say all this is done by the brain of itself to itself, is to ignore the countless phenomena which cover the whole field of our intellectual activity, and to leave without solution the development of the brain in self-educated man. I am afraid we should flog a boy who accused his brain of his false concords and false quantities. We punish the whole agent for idleness, which is flagrant injustice, if no agent

but the brain exists. To say that the brain develops itself, is to deny what the consciousness of all mankind affirms, and on which the whole procedure of justice, from the school to the Penal Code, is founded.

If there be a fact of human consciousness, it is that we possess a will, and that the activity of that will follows indeed the first intuitive dictates of the intellect ; but precedes the whole series and ramifications of intellectual acts, on which the processes of thought, the attainment of knowledge, and the morality of men depend. Further, thought and will are functions of an agent distinct from the material brain ; and the existence of an agent which we call 'self' or 'I' is a fact of consciousness of the highest degree of certainty in human knowledge.

6. That this agent is neither intelligence nor will, but possesses both. It energises in and through the brain in thought and in union with thought by volition, as it also quickens the body with life. And yet life, intelligence, and will are all properties or faculties of a personal agent, who is in contact with matter, but is not material. And this personal agent the ancient world called '*ψυχη*' or 'anima,' and we call 'soul'. Once more to repeat the axiom laid down in the beginning, 'the decision of mankind derived from consciousness of the existence of our living self or personality, whereby we think, will, and act, is practically worth more than all the arguments of all the logicians who have discussed the basis of our belief in it'.

These facts of our consciousness are anterior to all logic. They form the premisses which are intuitively certain, and they acquire no intrinsic certainty from the syllogistic forms of reasoning which depend on them.

To doubt the certainty of these internal facts is an irrational scepticism. It rejects the more certain upon the evidence of the less certain, and tries to rest the pyramid of human knowledge on its apex.

Such appears to be the old basis of metaphysical philosophy. It is founded on the intellectual system and tradition of mankind, and in its chief constructive principles, though often assailed, it has never been shaken. I know nothing in modern metaphysics nor in scientific reasoning to induce me to doubt the existence of the soul, or to attribute thought and volition to a material organism, except as a condition of its exercise in our present state.

I could as soon believe that the hand by automatic activity executed its almost inexhaustible variety of operations without the brain, as that the brain calculates the laws of comets or discusses metaphysics without an intellect distinct from matter. The cessation of thought and will with the cessation of life points away from matter to something beyond, that is, to something immaterial, as from the body to the soul. If it be said that the knife cannot detect it, it may be answered neither can the knife detect thought, or will, or life; and yet these exist by the acknowledgment of all; and are manifest by a threefold world of phenomena, vital, intellectual, volitional, altogether insoluble, except on the old-world belief that in man there is a soul. ("The Contemporary Review," February, 1871.)

PART III.

RELIGIOUS.



WHAT IS CHRISTIANITY?

WHAT is Christianity but the summing up and final expression of all the truths of the natural and supernatural order in the Person of Jesus Christ? God has made Him to be the *ἀνακεφαλαιώσις*, or recapitulation, of all the Theism, and of all the truths relating to the nature of man and of the moral law, which were already found throughout the world; and has set these truths in their place and proportion in the full revelation of 'the truth as it is in Jesus'. S. Paul compares the Incarnation to the Divine action, whereby the light was created on the first day. 'God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.'* By the unity of doctrine or faith the Church has taken up all philosophies, and consolidated them in one. Whether by the momentum of an original revelation, or by the continual guidance of a heavenly teaching, or by the natural convergence of the reason of man towards the unseen realities of truth, it is certain that all thoughtful and purer minds were gazing one way. As the fulness of time drew on, their eyes were more and more intently fixed on one point in the horizon, 'more than they that watch for the morning';

* 2 Cor. iv. 6.

and all the lights of this fallen world were bent towards one central region, in which at last they met and kindled. The one Faith was the focus of all philosophies, in which they were fused, purified and blended. The eternity, the uncreated substance, the infinity of goodness, wisdom, and power, the transcendent majesty, the true personality, and the moral providence of the One supreme Maker and Ruler of the world was affirmed from heaven. The scattered truths which had wandered up and down the earth, and had been in part adored, and in part held in unrighteousness, were now elected and called home, and as it were regenerated, and gathered into one blessed company, and glorified once more as the witnesses of the Eternal.

God was manifested as the life of the world, and yet not so as to be one with the world ; but as distinct, yet filling all things. God was manifested as the source of life to man. The affinity of the soul of man to God was revealed ; and the actual participation of man, through the gift of grace, in the Divine nature, and yet not so as to extinguish the distinct and immortal being of each individual soul.

In thus taking up into itself all the scattered family of truth, the one Faith abolished all the intermingling falsehoods of four thousand years. Therefore it follows, as a just corollary, that in affirming the unity and the sovereignty of God, it annihilated the whole system of many subordinate deities. It declared absolutely that there is no God but one ; that all created being is generically distinct, and has in it no Divine prerogative. It taught mankind that the wisest and the best of earth pass not the bounds of man's nature ; that the passions and energies of mankind are, by God's ordinance, parts

of man's own being ; that they are not his lords, but themselves subject to his control ; that the powers of nature are no gods, but the pressures of the one Almighty hand ; and that the visible works of God are fellow-creatures with man, and put under his feet. (" Temporal Mission of the Holy Ghost," p. 17.)

CHRISTIANITY AND CATHOLICISM.

TO say that Christianity is Catholicism, and Catholicism is Christianity, is to utter a truism. There was but one truth, the same in all the world, until the perverse will and the perverted intellect of man broke off fragments from the great whole, and detained them in combination with error, 'holding the truth in injustice'—that is, imprisoned in bondage to human falsehood, and turned against the Revelation of God. There cannot be two Christianities, neither can a fragment be mistaken for the whole. The mountain has filled the whole earth, and the drift and detritus which fall from it cannot be taken, by any illusion, to be the mountain. The unity of Christianity is its identity in all the world. It is one and the same everywhere, and therefore it is universal. The unity of Christianity is related to its universality, as theologians say of God, who is One, not so much by number as by His immensity, which pervades eternity and excludes all other. So it may be said there is one truth which pervades the rational creation in various degrees from the first lights of nature, which lie upon the circumference, to the full illumination of the Incarna-

tion of God, which reigns in its centre ; and this divine order and hierarchy of truth excludes all other, and is both the reflex and the reality of the truth which inhabits the Divine intelligence. When, then, I say Catholicism, I mean perfect Christianity, undiminished, full-orbed, illuminating all nations, as S. Irenæus says, like the sun, one and the same in every place.* It seems to me that no man can believe the doctrine of the Holy Trinity in its fulness and perfection without in the end believing in Catholicism. For in the doctrine of the Holy Trinity are revealed to us three Persons and three offices—the Father and Creation ; the Son and Redemption ; the Holy Ghost and the Church. Whosoever believes in these three Divine works, holds implicitly the indivisible unity and the perpetual infallibility of the Church. (“Temporal Mission of the Holy Ghost,” p. 20.)

THE INVISIBLE KINGDOM.

THE Kingdom came in the coming of the King Himself, as the day comes in the sun's rising. While men slept Christ was born, a poor child, and unheeded of men ; none knew of His coming but His lowly mother and Joseph and a few shepherds ; to the rest He was as any other child ; as one of the many who are born in sorrow and die in silence. The ten thousands of Israel, the scribes and the pharisees, the elders and the chief priests, even the very courses that ministered day and

* S. Iren. *Contra. Hæret.*, lib. i. cap. x. sect. 2.

night in God's temple, were taken in the snare. God's Kingdom was above, and around, and within them ; it embraced, and pervaded, and searched them through and through ; and they knew it not.

And as was its coming, so was its course. He grew up at Nazareth, a child among children, obedient to His parents ; though His mother pondered many things of Him in her heart, other men saw in Him no more than the aspect and the actings of a child. Many an eye beheld Him then which shall behold Him no more. Many gazed on Him as we gaze on a thoughtful child, and saw no gleams of the mystery which lay hid within. So, too, He began His Father's work, going about on foot, unknown and outcast, with a few who followed Him. He wrought miracles ; but the prophets had wrought them too, and yet the Kingdom of God came not with them. So He died ; not as a King, but as a malefactor, and as a common malefactor—one of the many who, from time to time, were seen hanging on the cross. So He rose again at daybreak, when few were by. By their own falsehood they broke, so far as they were concerned, the force of this mighty sign, saying, ' His disciples came by night and stole Him away while we slept '. He passed for forty days, to and fro, in Jerusalem and in Galilee, on the mountain and by the sea ; seen of His own, but not of all the people. And at the last, when He had led them out into Bethany, away from the haunts of men, ' He was taken up from them into heaven, and a cloud received Him out of their sight '. Such was the coming of that Kingdom, for which not Israel alone was waiting, but the whole creation travailed together with tumultuous groaning ; and by this manner of its coming God put them on their

trial, whether they had eyes to see the shadow of His hand, and ears to hear His voice.

In like manner also the Kingdom of God came upon the world at large. While all mankind was full of its own gross imaginations, bowing down to the power of evil, and shaping from the creatures of God's hand blind mockeries of Himself; while men sealed their own moral debasement by making the natures they adored a transcript of their own; there was a preparation going on, there was that unheeded fellowship, in an upper chamber, brooding over great and unimaginable things. They were men of whom the world knew nothing, but they had seen mysteries; they were not read in learned schools, but they had mused on the sea of Galilee; they had seen the feet of God upon its heaving flood, and heard His word rebuke the rudeness of the storm. To them the unseen world stood out in visible reality; heaven had revealed its wisdom; hell had given up its secret; death had betrayed his own overthrow; and the grave spread open as a homeward path, kindling in the light of life. All this they knew; for they had seen God, and He had showed them these things. He had filled them with the might of heaven, against which no power on earth could strive. They had in them the omnipotence of truth—of God made flesh, crucified for the life of the world.

And thus they went forth, twelve unnoticeable men; but they had in them a secret which was mighty to move the world. They went, scattered abroad into all lands, two by two, speaking grave words, of things past and things to come, pouring a little water on willing listeners, and giving to them bread and wine with prayer and benediction. Such was God's Kingdom. Whereso-

ever they went it went likewise—strange and silent. Everywhere they had the mastery; and yet there was no ‘cry as of them that strive’. Everywhere they were more than conquerors; yet the kings and kingdoms of the earth did not fall before them. All these stood visibly as before, but the unclean spirit was cast out of them. They were clothed with a mightier dignity, quickened with new life from an unseen spring, and governed by an energy which is of God. While kings warred, and sophists wrangled, and all the goings on of life tided onward as before, the Kingdom of God came and stood in the midst, even as He came that night, when the doors were shut, silent and sudden, breathing peace. Its coming was not noised in the market-place; it was not announced in the palace of the Cæsars. As at the first, so always, it came without observation; a Kingdom invisible, internal, dwelling in men’s hearts, knitting them in holy brotherhood, blending them in one with the power and stillness of light. Even so hath been, and still is, the Kingdom of God among us—from that day, and in all the world—in this land, and at this hour. There are about us the visible structures which enshrine its presence, the outward tokens of God’s service, and the loud schemings of men who, under the name of the Church, would serve themselves of the Church as a contrivance for civilising mankind; but they are not God’s Kingdom. There is under the badge of religion a strife and struggle for mastery among men that bear the sacred name which the saints first bore at Antioch; but God’s Kingdom is not in their heady tumult; there are the visible hurrying to and fro of a worldly, Jehulike zeal for the Lord; and there are the plottings of earthly Christians—for

men may plot for Christ's Church, as well as against it. The same earthly and faithless temper of mind which sometimes resists God's will may also insinuate itself into His service. Men may think, and do think, to spread His Kingdom by the stir and noise of popular excitement ; but God's Kingdom, like God Himself, when He communed with His prophet on the mountain-height, is not in the boisterous and fleeting forms of earthly power. As its coming and its course, so is its character. It is not in any of these ; but verily it is in the midst of us ; in the still small voice of the holy Catholic faith ; in the voiceless teaching of Christ's holy sacraments, through which mysteries of the world unseen look in upon us ; in the faithful witness of the apostles of Christ who, through their ghostly lineage, live among us still. The same men who, from the upper chamber, went forth to win the world, are here ; their gaze is upon us, and their voices speak to us. Prophets, apostles, martyrs, and the King of martyrs are with us to this day. Since the veil of the temple was rent in twain, heaven and earth are laid in one ; all that heaven holds in glory is with us ; all that earth ever held of God is on our side ; all saints perfected, all holy teachers, all servants of our God ; all the spirit and the sympathy of the whole mystical body of our Lord ; all the Church invisible, the unseen presence of the Word made flesh, the fellowship of the Holy Ghost, the power of the ever blessed Trinity—all are in the midst of us, and about us, and all these are God's Kingdom, of which we are heirs and servants. Such is its true character, ghostly and inward. It has its seat in the hearts of men, in their moral habits, in their thoughts, actings, and affections, in the form and the bias of their moral being ; the visible forms we see are

but the shadow of the reality ; God's Kingdom is the obedience of the unseen spirit of man to the unseen Lord of all. ("Sermons," Vol. I., p. 173.)

THE EXTENT OF THE KINGDOM.

THE kingdom which Jesus founded is not *from hence*, as He declared, but it is *here*, as S. Augustine interprets ; '*Hic, sed non hinc*' ; founded on the earth, mingling with all the affairs of men, and directing them, both as individuals and as nations. The Church derives its authority from a fountain in the eternal world—that is, from the bosom of God Himself. It is God reigning amongst men. It derives its existence from Him, so as to be a shadow of His self-existence among the creations of the will of man. It is endowed by Him with supernatural endowments, which make it suffice in all things to itself. It has an imperishable life, an indestructible outward organisation, an infallible voice, and an indissoluble unity, from which fragments indeed may fall ; but their fall does not impair its absolute and indivisible oneness. And by reason of these prerogatives it is sovereign over the reason and the will of men. It is an inadequate and superficial notion of the Church to conceive of it only in the sphere of intellectual and spiritual ideas, as an ethical and speculative philosophy for the illumination and exercise of the reason, with no relation to the will or to the actions of men, except so far as they are willing to listen to its counsels : a sort of mystical paradise upon earth, in which gentle, unpractical, feminine natures may

converse, apart from the destinies of mankind and the government and course of the world. Such was the insolent advice of one who, some years ago, counselled the Vicar of Jesus Christ 'to inhabit peaceably the serene sphere of dogma,' and there, while the nations of the earth are violating the laws of God and of His Church, 'to pray, to bless, and to pardon'. Such has not been the office of the Church, nor of the Vicar of our Lord. The Church descended from the guest-chamber crowned with the sovereignty of the world. The Apostles of Jesus were constituted in one body, possessing a perfect government in itself, independent of all human wills, and of all human authority. The Church possesses in itself a perfect freedom of its own—a freedom of legislation, a freedom of judicial procedure, a freedom of executive power. Its members are subject to it, not only in the matter of their faith, but of their moral conduct; not only in their relations to the life to come, but also to this. It has not only a spiritual, but a civil mission to mankind. It came into contact with the empire of the world, and was declared by the supreme civil authority to be an illicit society, incapable of holding property, incapable even of legal existence. Nevertheless, in the midst of all hostile powers, it not only existed, but possessed; not only possessed, but expanded, and subdued races, nations, and kingdoms to itself. It began to rule over its own patrimonies, and to elevate them to the highest Christian cultivation. The first Christian society known upon the earth was the creation and offspring of the Christian Church; then followed Christian nations and kingdoms; and finally Christendom, or the world-wide family of nations and kingdoms united in one common faith and law, and under one

common head and father, who is not only Pastor over pastors, but even over kings ; kingly himself, but more than king, superior to all, by the character and authority of the Vicar of Jesus Christ. Such is the Catholic Church : a true and proper kingdom ; not spiritual only ; but not earthly, yet on earth ; eternal, but also in time ; free both by the freedom of its commission and jurisdiction, its doctrine and its discipline within the sphere of its supernatural office, and also by the liberation of its head from all human sovereignties, and by his supreme direction of all other powers upon earth. (" Ecclesiastical Sermons," Vol. II., p. 119.)

THE LAW OF THE KINGDOM.

BUT to constitute this kingdom a law of suffering was ordained : *Sine sanguinis effusione non fit remissio* *—without shedding of blood there is no remission ; and without the Passion of Jesus the kingdom of God was not to be founded on the earth. He was crowned : but it was with thorns : yet the thorns testified to His royalty. He was anointed with the royal unction of His precious blood. Jesus, the King of martyrs upon Calvary, has revealed to us the law by which His power is established over the world. So it has ever been from the beginning. He has glorified Himself, His truth and His laws, by the sorrows and the sufferings of His Disciples. 'The disciple is not above his master nor the servant above his

* Heb. ix, 22.

Lord.* ‘If they have persecuted Me, they will also persecute you.’† ‘Wonder not, brethren, if the world hate you.’‡ ‘Know ye that it hated Me before it hated you.’§ And yet ‘pretiosa in conspectu Domini mors sanctorum ejus’. He will not lightly suffer them to be afflicted; not a hair of their head can perish without their Father; and He wills it only so far as it is for the perfection of His Church. Each one has his testimony to bear, and to seal with his sorrows, it may be with his blood. S. Stephen fell asleep under a pitiless storm of stones for the testimony of the Messias; S. Peter and S. Paul witnessed by martyrdom to the universality and unity of the kingdom of Jesus; S. Lawrence bore witness to the sacredness of its gifts and possessions; S. John Nepomucene testified to the inviolable seal of the confessional; S. Thomas to the liberties of the Church—to the great and supernatural immunities which liberate the Church from the supremacy of all earthly power. No more luminous proof of this truth can be found than in the line of the Vicars of Jesus Christ. Forasmuch as the liberty and sovereignty, the purity and the jurisdiction of the Church are especially committed to their charge, they have had most to suffer. The world has warred against them with a special directness and a singular concentration of its enmity. And they have withstood the world with a constancy derived from the patience of their divine Master. A line of Pontiffs has withstood a line of Cæsars. The supreme civil power of the day has always found in them a limit to its aggression. (“Ecclesiastical Sermons,” Vol. II., p. 122.)

* S. Matt. x. 26.

† S. John xv. 20.

‡ 1 S. John iii. 13.

§ S. John xv. 18.

THE IDEA OF A CHURCH.

THE Church of Jesus Christ, Head and Members, is the mystical person of Jesus Christ. Therefore Saint Augustine says: 'The head in heaven and the body upon earth make up one person; so that the voice of the Church is the voice of its Head'. The promise, 'He that heareth you heareth Me,'* is verified whensoever we hear the living voice of the Church of God; and therefore it is that the Church and its divine voice are alike an object of our piety. This is a thing unintelligible except to those who have the light of the Catholic faith. In England, the greater part of our fellow-countrymen seem to have lost from their intelligence the idea of a visible Church upon earth. They tell us that it is something invisible, something not in this but in the unseen world, something not tangible, something with which we can have no contact. To them, therefore, it is an idea, it is a notion, it is an abstraction—I might therefore say a non-existence. But that which does not exist cannot be an object of piety. Not so the Catholic Church. It is next after God the greatest of all realities. Beside it all other things are light and fleeting as the dust. It is a reality full of life and of intelligence. It is the object of love, fidelity, and service to all its members. When the Church suffers anywhere it is felt everywhere. Every persecution wounds the whole body; every benediction is a common joy. And in this the words of Saint Paul are fulfilled: that 'we rejoice with those that rejoice, and weep with those that weep'.† Because we

* S. Luke x. 16.

† Rom. xii. 15.

are members one of another, there is a perfect sympathy binding the whole Church together. And for this cause it is that the indignities heaped upon the Vicar of Jesus Christ day by day excite a sense of indignation and call forth a sorrow and a lamentation throughout the whole Catholic world. We feel that in the person of His Vicar the Son of God Himself is insulted. The gift of piety which worships the Master envelops also His Servant. Therefore also it is that when we see the pastors of the Church slandered, fined, and imprisoned, exiled and cast out of home and country, we feel that these outrages are done to our Divine Master, for Whose sake they are suffered. We have with those who suffer these things a living sympathy ; the sympathy of piety, that is, of love and reverence. The outrages against their person and their office are committed against us also. Now this is what no man can feel who does not believe that the Church of God is a divine creation. If he believes that the Church is created by a human will or by human legislation, or that it is something which men have put together of themselves by voluntary association, he may call it the Church of God, but it can never be an object of piety to him. He may have a great self-interest in it, but an object of reverence it cannot be. But they who believe that the Church visible on earth is the mystical body of Christ, ever united by a mystical union with its Divine Head in heaven, love it for His sake. The Divine Head in heaven is so united to the mystical body upon earth, that He is persecuted when it is persecuted—He is glorified when it is glorified. Therefore they venerate the body because of the divine glory of its Head. (“Internal Mission of the Holy Ghost,” p. 241.)

THE PROPERTIES, ENDOWMENTS, AND NOTES OF THE CHURCH.

FROM the indissoluble union of the Holy Spirit with the Church flow the three *properties* of Unity, Visibleness, and Perpetuity.

Unity is the intrinsic unity of intelligence, will, and organisation, generated from within by the unity of the Person and the operation of the Holy Ghost. The property of Unity is not extrinsic and constitutional, but intrinsic and essential.

Next, the property of Visibleness is a necessary consequence of the constitution of a body or a society of men bound by public laws of worship and practice.

Lastly, Perpetuity is a necessary consequence of the indissoluble union of the soul with the body, of the Spirit with the Church.

From the same indissoluble union flow next the *endowments* of the Church ; namely, Indefectibility in life and duration, Infallibility in teaching, and Authority in governing the flock of Jesus Christ.

These are effects springing from the same substantial union of the Holy Spirit with the Church, and reside by an intrinsic necessity in the mystical body.

Lastly, the four *Notes* : Unity, which is the external manifestation of the intrinsic and divine unity of which we have spoken. Unity, as a property, is the source and cause of unity as a note. Next, Sanctity, which also flows by a necessity from the union of the Holy Ghost, the Sanctifier, with the mystical body, to which a twofold

sanctity is imparted: namely, the created grace of sanctity which resides in all the just; and the substantial union of the just with the uncreated sanctity of the Holy Ghost. Thirdly, Catholicity, or universality, that is, not mere extension, but also identity in all places; and, lastly, Apostolicity, or conformity with its original—the mission and institution of the Apostles.

These four notes strike the eye of the world, because they lie upon the surface. But the endowments and the properties are the ultimate motives into which the faithful resolve their submission to the Church of God. They believe, through the Church, in Him who is the fountain of all its supernatural gifts, God the Holy Ghost always present, the perpetual and Divine Teacher of the revelation of God, ‘the Truth as it is in Jesus’. (“Temporal Mission of the Holy Ghost,” p. 73.)

THE UNITY OF THE CHURCH.

TRUTH first, unity afterwards: truth the cause, unity the effect. To invert this order is to overthrow the divine procedure. Union is not unity. Heterogeneous and repugnant things may be arbitrarily tied together, but this is not unity. Union has in itself no assimilating power. Closer contact elicits the repugnances which rend all external bonds asunder. Truth alone generates unity. It was the dogma of faith which united the intellects of men as one intelligence. The unity of truth generated its universality. The faith is Catholic, not only because it is spread throughout the world, but because through-

out the world it is one and the same. The unity of the faith signifies that it is the same in every place. If it were not the same it would not be universal. Identity is the condition both of unity and of universality. From this springs the supernatural harmony of the human intelligence, spreading throughout the Church and reaching throughout all its ages. The dogma of faith has made it one by the assimilating power of the one science of God. From this unity of intellects has sprung the unity of wills. The unity of the Church is created by the submission of all wills to one Divine Teacher through the pastors of the Church, especially the one who is supreme on earth. Submission to one authority by an inevitable consequence draws after it unity of communion. One authority and one communion; 'One body, one spirit'; indivisible because intrinsically one; united both in intellect and will by the indivisible truth and charity of the Holy Ghost, by whom the Church is compacted, animated and sustained. ("England and Christendom," p. 160.)

THE CHURCH A MYSTICAL PERSON.

THE Church is not an individual, but a mystical person, and all its endowments are derived from the Divine Person of its Head, and the Divine Person who is its Life. As in the Incarnation there is a communication of the Divine perfections to the humanity, so in the Church the perfections of the Holy Spirit become the endowments of the body. It is imperishable, because

He is God ; indivisibly one, because He is numerically one ; holy, because He is the fountain of Holiness ; infallible both in believing and in teaching, because His illumination and His voice are immutable, and therefore, being not an individual depending upon the fidelity of a human will, but a body depending only on the Divine will, it is not on trial or probation, but is itself the instrument of probation to mankind. It cannot be affected by the frailty or sins of the human will, any more than the brightness of the firmament by the dimness or the loss of human sight. It can no more be tainted by human sin than the holy sacraments, which are always immutably pure and divine, though all who come to them be impure and faithless. What the Church was in the beginning it is now, and ever shall be in all the plenitude of its divine endowments, because the union between the body and the Spirit is indissoluble, and all the operations of the Spirit in the body are perpetual and absolute. ("The Temporal Mission of the Holy Ghost," p. 67.)

THE UNCHANGEABLENESS OF THE CHURCH.

BUT that which is incorruptible is immutable, and the doctrines of the Church are the same to-day as in the beginning. All corruption is change, but not all change corruption : there is a change which destroys, and a change which perfects the identity of things. All growth is change. A forest tree in its majesty of spread and stature, has perfect identity with the acorn from

which it sprang, but the change of ages which has passed upon it perfects its identity by unfolding its stateliness and beauty.

But all decay is change. When the tree of the forest droops its branches, dies, and falls into the dust about its root, this change is corruption.

Now, in this latter sense change is impossible in the doctrines of the Church, for God is not the God of the dead but of the living. His Church is the body of His Son, and has life in itself, and all its doctrines and sacraments are the expressions of the character of His life which quickens it.

Take the history of any doctrine in proof. Trace the dogma of the Holy Trinity from the Baptismal formula to the Baptismal creed, to the definitions of Nice and Constantinople, and to the precision of the creed of S. Athanasius. There is here growth, expansion, maturity, and therefore change, but absolute identity of truth. So again trace the doctrine of the Incarnation from the simple formula, 'the Word was made flesh,' to the definitions against the Monophysites, the Monothelites, the Apollinarians, to the *Cur Deus Homo* of S. Anselm, and the treatises of Suarez ; the intellectual conception and verbal expression have received a vast expansion, but the truth is identical, namely, God Incarnate, two perfect natures in one Divine person. Or once more, the doctrine of the Blessed Eucharist in all its aspects as a Sacrament, and as a Sacrifice, and as an object of adoration, is no more than the words ' This is my body,' in the fulness of their intellectual conception. And lastly, the doctrine of the Immaculate Conception is no more than the last analysis in a long series of intellectual processes by which the belief of the whole Church from

the beginning in the absolute sinlessness of the mother of God has found its ultimate expression. These four doctrines, as they are propounded now, are identical with the same four doctrines as they were propounded in the beginning. They have been unfolded into more explicit enunciation by a more precise intellectual conception and a more exact verbal expression, but they are the same in all their identity. Just as the gold from the mine is always the same though in the succession of times and dynasties it receive new images and superscriptions. So far, then, truth may grow but never change. ("The Temporal Mission of the Holy Ghost," p. 235.)

TU ES PETRUS.

WHERE, then, is this Church to be found? There is one sure test by which we may find it. The Apostles were united with Peter. He was first among them. He was the head of all. They took no separate acts apart from him. They taught no other doctrine than the doctrine of Peter. They laid no other foundation. All their prerogatives they held in common with him. The keys of the kingdom of heaven which they bare were given first into Peter's hands. They had stood by and heard from the lips of the Incarnate Word Himself, anointed by the Holy Ghost: 'Thou art Peter; and on this rock I will build my Church, and the gates of hell shall not prevail against it; and unto thee will I give the keys of the kingdom of heaven, and whatsoever thou shalt bind

on earth, it shall be bound in heaven.'* Peter then was their head ; he was their chief in that Apostolic College which, on the day of Pentecost, was the organ of the Holy Ghost. Has he ever ceased to be so? Who stands in Peter's place at this hour? Is there any successor to his authority? The whole world believed of old that Linus Bishop of Rome succeeded to Peter, when he ascended from the cross of martyrdom to the throne of his Lord ; and to Linus, Cletus. Rome was the centre of that one universal Church of all nations then. This is undisputed ; it is beyond controversy. The untroubled page of history in those early days, to which some profess to appeal, attests the fact that there was then but one Church on earth. There was no second—no other—none like it, none beside it ; and the centre and head of that Church was the centre and head of the Christian world. It was the city of Rome, and in that city of Rome the See of Rome, the apostolic throne on which sat the successors of the Chief of the Apostles of Jesus Christ. No one doubts this as to history in the past ; but the history of the past is supposed to lay no jurisdiction over our consciences now. Men treat history as an idle page, which they may read for their amusement, but refuse as a guide for their consciences. And yet it is indubitable that the one only Church of God, the circumference of which rested on the sunrise and the sunset, had a centre, and that centre was in Rome. Take it, then, as a mere matter of fact. The Divine Architect, in describing the circuit of His kingdom on earth, placed one foot of His compass in the city of Rome, and with the other traced a circumference which included the whole world. The annals of the Church in

* St. Matthew xvi. 19.

succession recognise the Bishop who sat in Peter's seat as head among the Bishops of the world. If, then, Rome was the centre, of old, of that only apostolic body which was the dwelling-place of the Holy Ghost and the organ of His voice, what is now the centre? and which is now the Church? What is the centre and circumference of that one Church of God which fills the nations of the world at this moment? All the controversies of three hundred years tell us that it is the See of Rome. Nay, out of the mouth of controversial historians we have the assertion that for the last twelve hundred years, the Bishop of Rome, in the amplitude of his pretensions, in the vast usurpation of his spiritual power, in that mighty and intolerable claim to universal Pontificate, has ruled by tyranny over the whole Church of God. We have then, at the beginning and at the ending, the same head and the same centre. Nor will it be difficult to connect together this long line of many links, from the martyrdom of S. Peter to the Pontificate of Pius the Ninth. If you were to see one of those vast and voluminous rivers, of which we are told that in some part of their course they suddenly bury themselves in the hollows of the earth, and then burst forth, with an exuberance of power, at some distance down their stream; would any man be held to be a reasonable being who should maintain that the river which buried itself was one stream, and the river which burst out afterwards was another, without continuity and without identity? Should we not at once affirm that it was one and the same mighty water forcing itself first beneath the earth and then from it? How, then, can the one only stream which flows down from the first fountain, the only Church over which this unbroken, imperishable

line of Pontiffs, from the cross of S. Peter to the throne of Pius IX., have reigned sovereign and supreme, be other than the one only Church of God? By that one long chain of Pontiffs, two hundred and fifty and more, linked in perfect continuity, connected as indissolubly as the generations of men and the successions of time, we are in direct contact now, through the person of Pius IX., with S. Peter, Prince of the Apostles and Vicar of Jesus Christ. There was never any other Church beside it. Do we not know when every other Church, so called, came into existence? Every other separate body had its origin at some period in that long line of history, and is marked and dated in the stream of time. We can find the very day when a Pope's Bull was burned in a city of Germany; we can find the very hour when some late protest against the faith of the Church of God was issued; we know the time when every separate community claiming to be a church came first into being. Where, then, I ask, is the promise of the prophet? 'My Spirit that is in thee, and My word that I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever.' Has that one only Apostolic Church of God been disinherited, discrowned, unanointed? Has the word been taken from its mouth? How can that word pass from its mouth, if the Holy Ghost has not passed from His dwelling-place? If, as on the day of Pentecost, the Holy Spirit of God dwells in the temple which He created for Himself, then that one body is divine; then that one voice of God, the Holy Ghost, speaks now with the same unfaltering and infallible accents with which He spoke on that day. It follows therefore that the one

organ of the Spirit of God throughout the world at the present moment is the one Church, Catholic and Roman ; that one only Roman Church ; Roman still, though it be diffused throughout the world in its vast episcopate ; Catholic still, though gathered in council, as in the upper chamber in Jerusalem ; Catholic in the person of its Pontiff ; for it is the whole Church that spoke through the lips of the Vicar of Jesus Christ, when but the other day he defined to the world by his infallible voice the Immaculate Conception of the Mother of God. Jesus, therefore, speaks through the same body now as then ; and the endowments of the body are the prerogatives of the head ; the fullness of light and guidance which the Holy Spirit of God gave to the whole Apostolic College resided in him who was the chief of all. This is the promise of our divine Lord, when he said, ‘Simon, Simon, behold, Satan hath desired to have you’—that is, all of you—‘that he may sift you as wheat ; but I have prayed for thee’—that is, for Peter—‘that thy faith fail not ; and thou being once converted, confirm thy brethren.’ This promise is the pledge of perpetual stability in faith ; and as the endowments of the body are the prerogatives of the head, so the illumination which is diffused throughout the whole body of the Church resides eminently in the Episcopate, but resides preëminently and above all in the chief of Bishops, the Pastor of pastors, the Vicar of the Incarnate Word Himself. Here then we have the fulfilment of the prophecy ; for what is the Vicar of Jesus Christ but the representative of Jesus Christ,—the true, special, personal witness,—the very presence, so to speak, of the Son of God on earth ? And as the prophecy of Isaias was accomplished when the Son of God was incarnate and rose up to teach in Nazareth,

anointed by the Holy Ghost, so His representative and Vicar now stands in the midst of the world, the true, special heir of those promises ; and on his anointed head rests the Spirit of God, never to depart, and in his mouth the word of God, which cannot pass away. He is the oracle, the organ, and the living voice through whom the Spirit of God accomplishes to this hour the prophecy, and the promise. (" Ecclesiastical Sermons," Vol. II., p. 13.)

THE INERRANCY OF THE CHURCH.

THE pastors of the Church may err one by one, but the pastoral body can never err. The chief Pastor is in the midst of them, and they, as His witnesses and messengers, constitute the *magisterium Ecclesiæ*, the authoritative voice of the Church speaking in His name. Here and there individuals among them, one by one, have erred, but their error has never fastened itself upon the authoritative mind and voice of the Church. Every age of the Church has had its heresy ; some ages have had many ; almost every heresy has had a pastor of the Church for its author ; sometimes a heresy has spread wide both among pastors and flock ; multitudes have been infected by it. But the mind and voice of the Church has never changed, never varied by an accent or by an iota. As every age has had its heresy, so every heresy has been cast out ; some sooner, some later, some with ease, because they were superficial and weak ; some with difficulty, because they were tenacious and strong, like

the diseases of a living body, of which some are upon the skin, some in the substance, but all alike are cast out by the vigour of health and life. In this way every heresy has been expelled. What mark did Sabellianism, Arianism, Nestorianism, leave upon the mind or voice of the Church? Not a trace nor a tarnish of falsehood or of evil, but only a new precision of conception and expression, a new definition in the mouth of its pastors, and a more explicit faith in the hearts of its people. The Church is the teacher of the pastors, as the pastors are the teachers of the flock. *Doctores fidelium Ecclesiæ discipuli*, as S. Gregory says, and the collective body of its pastors is the organ of the Holy Spirit of truth, and their voice is the active infallibility of the Church. And the mind and voice of the Church are supernatural. I mean the world-wide and continuous intelligence of the Church of all nations and in all ages, which testifies as a witness both natural and supernatural, to the facts of the Incarnation and of Pentecost; and decides as a judge with a supernatural discernment, and enunciates the whole revelation of God as a teacher having authority because of the divine illumination, the divine certainty, and the divine assistance which abides with it. From what I have said it will be understood how any individuals, people, or pastors may err, and yet their error leave no stain or trace upon the mind and voice of the Church, either in its belief or in its teaching; and how not only the truth in itself is incorruptible, as it must be, and also its revelation, for that is God's act, but likewise its tradition and enunciation in the world, for these also are divine actions within the sphere of the human intelligence and human speech, whereby both the thoughts and words of the Church are

divinely assisted to perpetuate the original revelation of the continuous operation of the same Divine Person who revealed the faith to men. ("The Temporal Mission of the Holy Ghost," p. 232.)

THE WITNESS OF THE CHURCH.

IF it were only a human and historical evidence, the witness of the Catholic Church would be the maximum of certainty to be obtained for the events and truths of Christianity. No other fact in history comes to us with such an evidence as the Christian revelation and the advent of Jesus Christ. If this be not sufficiently established by the united witnesses of Christendom, then no fact of history is to be believed as certain. Christendom is the fact in itself, present, perpetual, self-evidencing.

But the Church is not only a human and historical witness of revelation; it is also a supernatural and divine. Its divine Head witnesses through it. The Spirit of God sustains and directs its testimony. The Incarnate Word is present with it, and by it speaks to us. And we, by our intelligence, are in contact with the revelation of Pentecost, because its illumination is perpetual, and we are replenished by its light. But for the perpetual and supernatural witness of the Church, how should we know, with divine certainty, the revelation given to man eighteen hundred years ago? The spring which rises on the mountain-side pours its waters upon the plain; and they are lost if there be no channel to

receive them, no aqueduct to carry them to distant cities, to slake the thirst of men. But if in the aqueduct so much as one arch be broken, all its abundance is in vain. God has provided that the waters which came forth when the Rock was struck on Calvary should flow in a channel of divine construction, in which no arch is wanting, and none can ever be ruined by the hand of man. The whole revelation flows down to us from a divine fountain, through a channel which is also divinely constructed and sustained ; so that at this hour the Church bears its witness with the same full assurance as they who heard from the Apostles their eye-witness and ear-witness of the revelation of their divine Lord. It uses their very words : ‘ That which was from the beginning, which we have heard, which we have seen with our eyes, which we have diligently looked upon, and our hands have handled, concerning the Word of Life : for the life was manifested ; and we have seen, and do bear witness. . . . That which we have seen and have heard, we declare unto you ’.*

And therefore it teaches also as one having authority. In the midst of the voices which torment the minds of men by disputation and contradiction, by doubt and by controversy, there is one voice, calm, clear, articulate, unchanging, which pierces through all, is heard above all, and commands attention even from those who hate it. God sent His Son into the world, divided and distracted as it was by contentious teachers, that He might abolish all human usurpation over the reason of mankind, and redeem it into a divine liberty of truth. ‘ Where is the wise, where is the scribe, where is the disputer of this

* 1 S. John i. 1, 2, 3.

world? Hath not God made foolish the wisdom of this world?'* The Church knows what it teaches, with a divine certainty. The illumination of Pentecost penetrates throughout the whole Catholic unity on earth, with a light and consciousness of truth. It cannot err in believing; for God is its Teacher. The radiance which fills it falls from the divine Person of the Spirit of Truth, always present with it. This is its passive infallibility, whereby the whole is pervaded, as the sea is pervaded by the light of the noon-day sun. The Bishop on his throne, the Doctor in the schools, the peasant in the fields, the little child at its mother's knee, all alike are illuminated and sustained by the passive infallibility which replenishes the whole mystical Body.

To this divine certainty, which habitually and passively pervades the intelligence of the faithful, there is added the divine assistance which guides the Church in its teaching; that is, the gift of active infallibility which sustains the whole body of its pastors, whether spread throughout the world, or congregated in council; and also in an eminent way the person of the Vicar of Jesus Christ. S. Gregory says: 'The doctors of the faithful are the disciples of the Church'. They are first taught by a divine Teacher before they teach others, and so all alike are 'taught of the Lord'. The dogma of faith is infused into them by the light of the Church before they speak in its name; and the faithful, by their mouths, hear not the voice of an individual, but of the universal Church of all ages and of all lands. Though they are not infallible, one by one, in their pastoral office, the Church which guides them is. They must be unfaithful

* 1 Cor. i. 20.

to it before they can err ; and even then ‘ the ears of the faithful ’ would be, as of old, purer than the ‘ lips of the priest ’. The instincts of a Catholic child would detect the novelties of human error. (“ Ecclesiastical Sermons,” Vol. II., p. 243.)

CHRISTIAN DOCTRINE.

DOCTRINE is not a written, but a living truth. ‘ Prior sermo quam liber ; prior sensus quam stylus.’ If books were doctrine, no sect could be in heresy so long as it retained the Bible. If creeds were doctrine, the Socinians, who recite the Apostles’ Creed, must be acquitted. But books and forms without their true interpretation are nothing. Doctrine is defined ‘ univoca docend imethodus ’. It is the perpetual living voice of the individual pastors uniting as one. The Church is the collective teacher, and doctrine is the oral exposition of the faith : it is the living, ever-spreading, and perpetual sense which is taught at our altars and from house to house all the year round. When the Holy Ghost, on the day of Pentecost, descended upon the Apostles, the mind of God was unfolded to them. They became the witnesses of the mysteriēs which are hid in God : they were partakers of His thoughts, and depositories of His intentions. Then arose within them the living consciousness of the truth, which has descended lineally in the mystical body to this hour ; the divine tradition of the light of Pentecost, in which all the revelation of God hangs suspended in its

symmetry and perfection. For what is the Church, but the Apostolic college prolonged and expanded in its organisation and unity throughout the world, wherein the mind of the Spirit has descended to us through the perpetual indwelling of the Holy Ghost? He preserves what He has revealed, and perpetually proposes to the world the truth which in the beginning He shed abroad upon the intelligence of man. The Church, then, is not a name of multitude, but of a supernatural unity, the head and the body, Christ mystical, of which the Holy Ghost is the life, soul, and mind.

The Church is, as S. Augustine says, '*una quædam persona*,' '*unus perfectus vir*'; or, as the Apostle says, '*the spiritual man, who judgeth all things, and himself is judged of no man*'. It is the fountain and the channel of light to the world; the expositor of the law and the interpreter of the truth of God. The law of God, expounded and applied in its fullness and minuteness to the souls of men within the sphere of its jurisdiction, constitutes the wonderful science of law which the legislation of the Church is perpetually elaborating. The truth of God, interpreted by the Holy Spirit, and disposed in order and harmony, constitutes the highest science of which the reason of man is capable—that is theology, of which both the author and the object is God. But the legislator and the interpreter of these divine sciences is the Spirit of God, from whom truth and law both alike proceed. ("England and Christendom," p. 67.)

ONCE INFALLIBLE, ALWAYS INFALLIBLE.

THERE are some who appeal from the voice of the living Church to antiquity; professing to believe that while the Church was united it was infallible; that when it became divided it ceased to speak infallibly; and that the only certain rule of faith is to believe that which the Church held and taught while yet it was united, and therefore infallible. Such reasoners fail to observe that since the supposed division, and cessation of the infallible voice, there remains no divine certainty as to what was then infallibly taught. To affirm that this or that doctrine was taught then where it is now disputed, is to beg the question. The infallible Church of the first six centuries, that is, before the division—was infallible to those who lived in those ages, but is not infallible to us. It spoke to them; to us it is silent. Its infallibility does not reach to us, for the Church of the last twelve hundred years is by the hypothesis fallible, and may therefore err in delivering to us what was taught before the division. And it is certain that either the East or the West, as it is called, must err in this, for they contradict each other as to the faith before the division. I do not speak of the protests of later separations, because no one can invest them with an infallibility which they not only disclaim for themselves, but deny anywhere to exist.

Now, this theory of an infallible undivided Church then and a Church divided and fallible now, proceeds on two assumptions, or rather contains in itself two primary errors. It denies the indivisible unity of the Church, and the perpetual voice of the Holy Ghost.

And both these errors are resolvable into one and the same master error, the denial of the true and indissoluble union between the Holy Ghost and the Church of Jesus Christ. From this one error all errors of these later ages flow.

The indissoluble union of the Holy Ghost with the Church carries these two truths as immediate consequences: first, that the unity of the Church is absolute, numerical, and indivisible, like the unity of nature in God, and of the personality in Jesus Christ; and secondly, that its infallibility is perpetual.

I. S. Cyprian says, 'Unus Deus, unus Christus, una Ecclesia'. And this extrinsic unity springs from the intrinsic—that is, from the presence and operations of the Holy Ghost, by whom the body is inhabited, animated, and organised. One principle of life cannot animate two bodies, or energise in two organisations. One mind and one will fuses and holds in perfect unity the whole multitude of the faithful throughout all ages, and throughout all the world. The unity of faith, hope, and charity—the unity of the one common Teacher—renders impossible all discrepancies of belief and of worship, and renders unity of communion, not a constitutional law or an external rule of discipline, but an intrinsic necessity and an inseparable property and expression of the internal and supernatural unity of the mystical body under one Head and animated by one Spirit. It is manifest, therefore, that division is impossible. The unity of the Church refuses to be numbered in plurality. To talk of Roman, Greek, and Anglican Churches, is to deny the articles, 'I believe in the Holy Ghost, the Holy Catholic Church,' and the divine relation constituted between them. The relation

is a divine fact, and its enunciation is a divine truth. S. Bede says, with a wonderful precision and depth, 'If every kingdom divided against itself is brought to desolation, for that reason the kingdom of the Father, Son, and Holy Ghost is not divided'.*

2. And next, as the unity is perpetual, so is the infallibility. Once infallible, always infallible ; in the first, in the fifth, in the fifteenth, in the nineteenth century ; the Divine Teacher always present, and the organ of His voice always the same. A truncated infallibility is impossible. To affirm that it has been suspended because of the sins of men, denies the perpetuity of the office of the Holy Ghost, and even of His presence ; for to suppose Him present but dormant, is open to the reproach of Elias ; to suppose His office to be suspended, is to conceive of the Divine Teacher after the manner of men. And further, this theory denies altogether the true and divine character of the mystical body as a creation of God, distinct from all individuals, and superior to them all—not on probation, because not dependent on any human will, but on the Divine will alone ; and, therefore, not subject to human infirmity, but impeccable, and the instrument of probation to the world. All these truths are denied in a mass by the assertion that the Church has been divided, and has, therefore, been unable to teach, as it did before, with an infallible voice. And not these truths only are denied, but many more, on which the true constitution and endowments of the Church depend. ("Temporal Mission of the Holy Ghost," p. 78.)

* 'Si autem omne regnum in seipsum divisum desolatur ; ergo Patris et Filii et Spiritus Sancti regnum non est divisum.'—*Hom. Ven. Bed. in cap. xi. S. Luc.*

PAPAL INFALLIBILITY.

THE Pontiffs, as Vicars of Jesus Christ, have a twofold relation, the one to the Divine Head of the Church of whom they are the representatives on earth, the other to the whole body. And these two relations impart a special prerogative of grace to him that bears them. The endowments of the head, as S. Augustine argues, are in behalf of the body. It is a small thing to say that the endowments of the body are the prerogatives of the head. The Vicar of Jesus Christ would bear no proportion to the body if, while it is infallible, he were not. He would bear also no representative character if he were the fallible witness of an infallible Head. Though the analogy observed by S. Augustine between the head and the members cannot strictly apply to the Vicar of Christ and the members upon earth, nevertheless it invests him with a pre-eminence of guidance and direction over the whole body, which can neither be possessed by any other member of the body, nor by the whole body without him, and yet attaches to him personally and alone as representing to the body the prerogatives of its Divine Head. The infallibility of the Head of the Church extends to the whole matter of revelation, that is, to the Divine truth and the Divine law, and to all those facts or truths which are in contact with faith and morals. The definitions of the Church include truths of the natural order, and the revelation of supernatural truth is in contact with natural ethics, politics, and philosophy. The doctrines of the con-

substantiality of the Son, of transubstantiation, and of the constitution of humanity, touch upon truths of philosophy and of the natural order, but being in contact with the faith, they fall within the infallibility of the Church. So again the judgments of Pontiffs in matters which affect the welfare of the whole Church, such as the condemnation of propositions. In all declarations that such propositions are, as the case may be, heretical or savouring of heresy, or erroneous, or scandalous, or offensive to pious ears, and the like, the assistance of the Holy Spirit certainly preserves the Pontiffs from error ; and such judgments are infallible, and demand interior assent from all. ("Temporal Mission of the Holy Ghost," p. 88.)

THREE PERIODS OF CHURCH HISTORY.

THE Church has had three periods. The first was the period of three hundred years, while it was accomplishing its spiritual mission for the conversion and salvation of individuals, under persecution. The second period began with the cessation of persecution in the conversion of the first emperor, by whom, it may be said, the civil power of the world first paid homage to the Church of God. From that date down to the sixteenth century, the civil society of the world was pervaded by the Christian law, by Christian faith, by Christian unity, by Christian worship. The laws of God became the laws of Christian nations ; the laws of the Church were transcribed into the statutes of Christian people ; and the civil and

spiritual authorities of the world were united together in peace and harmony. There never was a period in history when the world, as such, was so conformed to the will of God as in that period, from the cessation of the last persecution until the sixteenth century. Do not misunderstand me to say that the world had the note of sanctity. No ; sanctity is the note of the Church alone. But even the world then acknowledged God and His revelation, the unity of His worship, the unity of His Church, the supreme authority of faith, and of its laws. Even the world—the kingdoms and empires of the world—acknowledged these things ; and that was a time when, howsoever the passions and affections of man rebelled, yet the public order of society was Christian, and the wisdom of the flesh was, at least so far as public laws could reach, in subjection to the wisdom of the Spirit. I know that the history of those times is full of outrages, horrors, violence, and the worst of crimes ; nevertheless, I reaffirm what I have said, that in those ages the world was Christian and society was Christian. We have now entered into the third period of the history of the Church. From the sixteenth century downwards to the present time there has been an undoing of that work which the Church, for the previous fourteen hundred years, had been accomplishing ; there has been a pulling down of the whole fabric ; a disintegration of the Christian society ; an erasing of Christian laws from the statute-books of nations ; a breaking-up of the unity of faith, worship, and communion ; a rejection of the spiritual authority of the Church over men.

I would ask, then, what is it that has been going on for the last three hundred years ? A revolt of the will

of man from the will of God, as expressed and embodied in the whole work of the Church for the previous fourteen hundred years. When, three hundred years ago, individuals one by one revolted from the authority of the Church, they laid the first seeds of the revolutions which, in these later ages, have separated whole nations from the unity of the Faith. Individuals began the work in the sphere of private judgment, or of their private conscience before God. But that which begins in the private conscience of men one by one, becomes little by little the collective and public opinion of a people, and is at last forced upon governments and legislatures, and changes the public laws in conformity to itself. Now, for the last three hundred years, there has been a continual expunging of the law of Christianity, of the faith and the doctrines of Christianity, from the laws of Christian peoples ; so that I may say that at this moment there does not remain one single people that has not separated itself formally from its old relations of unity with the Christian Church. Many, as in the north and west of Europe, have formally separated themselves altogether from the unity of the Catholic Church. Other nations, that remain at least united in faith and in outward worship, nevertheless have broken all bonds and relations with it, except in the bare retaining of dogma and of spiritual discipline. And now this revolt against the will of God, as expressed and embodied by His providence in the work of the fourteen centuries preceding, has received its momentary completion. The people most favoured among Christian nations, as having in the midst of them the throne of the Vicar of Jesus Christ, have revolted, and with a sacriligious and violent invasion have usurped the city of

Rome, which, from the beginning of Christianity, has been the centre and the head of the Christian Church, and, ever since persecution ceased, has been the visible throne from which the Vicars of Christ have reigned, by faith and the Divine law, over the nations of the world. ("Four Great Evils of the Day," p. 45.)

THE PROGRESS OF PROTESTANTISM.

THE principle of divine faith is perfect in its simplicity and universal in its application. It is what the poor Catholic child says every day of its life at its mother's knee or in the school. It is what Saint Thomas Aquinas said before his Crucifix while he wrote his twenty volumes of theology. It is like the breath of life—the same in all. If there were anything further needed to prove the simplicity and universality of this principle of divine faith, it might be found in the philosophy of contrary facts. Set before your eyes two things: the Holy Catholic and Roman Church, one in faith, worship, and jurisdiction, perfectly united, not only in dogma of faith, but also in the principles and judgments which descend from faith, filling the whole world at this moment with a compact and solid unity, against which the world is storming in every language and conspiring in every place. And with what result? As the hammer welds the iron into a closer mass, so the indissoluble unity of the Catholic Church is, by persecution, tested, confirmed, and revealed. For eighteen centuries the mystical vine has

stood, a living tree rising in its stature, spreading in its reach, unfolding its leaves, multiplying its fruits, showing its imperishable vitality in every branch and in every spray. This is on one side. Look on the other. Look at those who, three hundred years ago, rejected the principle of divine faith, and adopted in its stead the theories of criticism, of private judgment, of private interpretation. Look at Germany and Switzerland; look nearer home. What do we see at this day? The Christianity of these separated countries is like a tree that is dying. If the trunk stands, the branches are bare; or if there be leaves, they are withered long ago. National religions are gradually drying up. The tree is returning to the dust, falling in upon its own roots. In a little while the place thereof shall know it no more. Because men refused to believe in the Divine Teacher, they have lost, first, the divine certainty of revelation; next, the fullness of truth; then the certain interpretation of Holy Scripture; and, lastly, the inspiration and canon of Scripture itself, together with the consciousness that faith is a grace infused into the soul, whereby we live in a supernatural order. ("Internal Mission of the Holy Ghost," p. 79.)

THE EVANGELICAL AND TRACTARIAN MOVEMENTS.

THE so-called Evangelical school appears to have been a form of personal piety which could not perpetuate itself. It contained a multitude of the highest and noblest

English natures, of whom invincible ignorance of the Catholic Church may be predicated with full confidence. The 'Bible' and the 'Following of Christ' were their text-books ; and their lives were singularly conformed to the Catholic type of humility, patience, piety, submission, self-denial, and communion with God. Baptism had made them children of God and of His Church ; conscious desire to believe all He had revealed, to obey all He had commanded, and to suffer all He might require, and unconsciousness of a thought in wilful deviation from His truth, or of an intention at variance with His will, sustained them in their innocence, or raised them again by repentance to union with their Father in Heaven. Certain it is that the movements which were called Methodistical and Evangelical, have borne their fruit. Sensual immorality and spiritual death reigned widely over society in England when they arose. It is undeniable that the zeal and piety of these two movements brought multitudes back to the consciousness that they had souls to save, and that unless they turned from sin to God they would perish eternally. The hatred and ridicule with which both Methodists and Evangelicals were treated, is proof enough of the irreligious state of society. They were hated and ridiculed—not so much for their faults and weaknesses, though they had both, but for their piety. What was bad or foolish in them sometimes excited social persecution ; but what was good and wise in them almost always did so. Such was their state at the beginning of this century. In thirty years they had won their position, and so far changed the aspect of society that they were, perhaps, only too much followed and respected ; and that to their own hurt. So great

was this change that a person who went to India in the early days of the Evangelical movement, and returned near its close, said, 'When I left England, here and there an individual was mad; now the whole world is mad'. To this deeper personal religion, founded on interior convictions and affections, and sustaining itself chiefly upon the writings of Puritans and the devotional use of the Holy Scripture, may be ascribed the change which has come over the Church of England. It affected men of the most remote and even opposite opinions. Even the old Church-and-State, or Establishment school, warmed and moved more actively. There can be no doubt that the ardour and energy of the Church Missionary Society spurred the Society for the Propagation of the Gospel into the activity and organisation which issued in the multiplication of Colonial bishoprics. But there was needed a *tertium quid*, in which whatsoever was living and true of these two movements might unite and, by a composition of forces, take a new direction. This arose in the Oxford movement, which readily sympathised with the interior personal religion of the Evangelicals distinct from their heterodoxies, and with the hierarchical and sacramental principles of the High Church, distinct from their Erastianism. The Oxford men hated both the Puritan theology and the secularity of the Establishment. By the Oxford men and the Oxford movement, I do not mean the men or the movement within the University or the city alone. This was, indeed, the focus of its activity, and the inner circle of its momentum. But the influence which went out from it spread all over the country. It penetrated into every diocese, and almost into every parish. The Oxford graduates among the

country clergy had a nearer contact and a readier affinity to their own University; yet it spread among the Cambridge men also. There can be no doubt that the majority of the Anglican clergy were predisposed to receive the principles and spirit of the Oxford movement during the first ten years of its progress; that is, from 1833 to 1843. After that date the rapid advance of certain minds in Oxford, towards the Catholic Church, separated them from the body of the clergy. The leaders went forward alone, and were lost sight of, one by one. But the movement did not cease. A great body of the clergy have, from that day to this, slowly but steadily advanced towards a juster and fuller perception of truths and principles of which the Reformation has deprived them. This onward movement has been guided, indeed, by the books and influences which issued chiefly from Oxford; but its steady and continued advance is to be ascribed to another cause. The emancipation of Catholics and Dissenters, and the admission of both into the social and public life of England, is morally the disestablishment of the Church of England. It retains its wealth and titles; but its exclusive ascendancy is gone. It is only one of many religious bodies,—the richest and most political, but not the oldest, nor the most powerful in its action upon the intellects and hearts of men. Nevertheless, this moral disestablishment of the Anglican system has wrought upon it a great change for the better. It has elicited the zeal, activity, enterprise, inventiveness, generosity, which is in the nature of Englishmen and Englishwomen; and the Anglican Church of to-day is no more like the Establishment of 1830, than the Anglicanism of 1890 will be like the Anglican system of

to-day. The metamorphoses have fallen again upon men. Thirty years ago, except in the towns of England, hardly a Church of the Establishment was open on Good Friday. Ascension Day, Saints' days, Ash Wednesday, were remembered by lawyers' clerks and school-boys because of holidays and the annual salt fish ; but throughout England they were forgotten. In country churches the Sacrament was administered once a quarter, or three times a year. In church men stood, women sat,—few knelt. The clerk answered for the people. The rich attended church to set example. The poor slept or stayed away. Excepting only the parishes of the so-called Evangelicals, and a certain number of men whose natural energy and simplicity lifted them above their system, such, thirty years ago, was the state of country parishes, that is, of England at large. At that time also parish schools were rare ; those that existed were not efficient. The advocates of popular education were ridiculed as theorists and mistrusted as dangerous. Truth and justice towards the Anglican system, and a grateful recognition of the working of the Spirit of Grace, demand a full acknowledgment of the change which has passed upon it.

First, came a restoration of Divine worship on Festivals and Saints' days, extending sometimes even to daily service morning and evening ; and that in the remotest country churches.

Secondly, a restoration of frequent Communion ; what was before once a quarter became once a month, once a week, and now, in some places, is every day.

Thirdly, arose one of the noblest and most beneficent works of the Anglican clergy, the Education movement, which sprang up in 1837, and has continued to this day.

Fourthly, came the Colonial bishoprics, which have called forth great energy and devotion, and by reaction have powerfully affected the Anglican clergy at home.

Fifthly, sprang up a sense of the need of theological training for clergymen, which, through much opposition and evil report, succeeded at last in forming one or two Diocesan Colleges, and in moving the Universities to a tardy and insufficient endeavour to provide for this obvious need.

Sixthly, a restoration of sacred and religious literature ; first Anglican, then patristic, next mediæval and scholastic ; and finally, Catholic ; which has penetrated and elevated the Anglican system, both clergy and laity, with a higher knowledge, and with perceptions, aspirations, and sympathies which were extinct in the last century in England, and have their true home only in the ever-living and changeless Church of God. The doctrines taught and believed, the devotions and practices of piety now in use among Anglicans, show that the mind and spirit of the Church has breathed itself into multitudes who are still detained in the Anglican system. Over every instinct that opens in it, every pulse that beats in it, every aspiration which rises in it, every line of conformity to the Catholic Church which is retraced upon it, I rejoice with all my heart.

Lastly, there has sprung up in the Anglican Church a consciousness that Protestantism cannot be the essence of its nature, but a mere attitude of supposed and transient necessity. It has become now the acknowledgment of calm and good men among them, that unless the Church of England be Catholic it is nothing ; and that unless it be in substantial agreement of Faith with the Christian world, it cannot be Catholic. This is to be found per-

vading the higher minds and natures of the Anglican clergy. In all this there is no disloyalty to their position, no unnatural appropriation of Roman doctrines, no unauthorised adoption of the Roman ritual. ("England and Christendom," Intro., p. xxxi.)

THE CHURCH OF ENGLAND AS A TEACHER.

(I.)

I DO not regard the Church of England as a teacher of *truth*, for that would imply that it teaches the truth in all its circumference, and in all its divine certainty. Now this is precisely what the Church of England does not, and, as I will show presently, has destroyed in itself the power of doing. I am willing to call it a teacher of *truths*; because many fragmentary truths, shattered, disjointed from the perfect unity of the Christian revelation, still survive the Reformation, and, with much variation and in the midst of much contradiction, are still taught in it. I have been always wont to say, and to say with joy, that the Reformation, which has done its work with such a terrible completeness in Germany, was arrested half-way in England; that here much of the Christian belief and Christian order has survived. Until lately I have been in the habit of saying that there are three things which missionaries may take for granted in England: first, the existence of a supernatural world; secondly, the revelation of Christianity; and thirdly, the inspiration of Scripture. The Church

of England has also preserved other doctrines with more or less of exactness, such as the doctrine of the Holy Trinity, the incarnation, baptism, and the like. I will not now enter into the question as to what other doctrines are retained by it, because a few more or a few less would make little difference in the final estimate a Catholic must make of it. A teacher of Christian truths I gladly admit it to be. A teacher of Christian truth—no ; because it rejects much of that truth, and also the Divine principle of its perpetuity in the world. Nevertheless, I rejoice in every fragment of doctrine which remains in it ; and I should lament the diminution of any particle of that truth. I have ever regarded with regret the so-called Low-Church and Latitudinarian schools in the Anglican Church, because I believe their action and effect is to diminish what remains of truth in it. I have always regarded with joy, and I have never ceased to regard with sympathy, notwithstanding much which I cannot either like or respect, the labour of the High-Church, or Anglo-Catholic party, because I believe that their action and effect are ‘to strengthen the things that remain, which were ready to die’. For myself, I am conscious how little I have ever done in my life ; but as it is now drawing towards its end, I have at least this consolation, that I cannot remember at any time, by word, or act, to have undermined a revealed truth ; but that, according to my power, little enough as I know, I have endeavoured to build up what truth I knew, truth upon truth, if only as one grain of sand upon another, and to bind it together by the only bond and principle of cohesion which holds in unity the perfect revelation of God. (“England and Christendom,” p. 104.)

(II.)

But let us suppose that the Church of England were perfectly unanimous in the doctrines which it teaches. Would any man living believe in its teaching because of its authority? Would he believe that a doctrine emanating from an even unanimous decision of that body was an infallible decision? No man would believe it, and for this reason: the Church of England has disclaimed infallibility. In putting forth its decisions it accompanies them with a commentary which disclaims all infallibility—nay, which denies the existence of any infallible teacher in the world. It opposes the Holy Catholic Church for this very reason, because the Catholic and Roman Church claims to be infallible. But faith needs a divine authority, and a divine authority must be infallible. It is only playing with terms and using words of no meaning if we speak of a divine authority which is not infallible. Any teacher, be it man or corporate body, which disclaims infallibility cannot be a divine teacher. Put these two texts in juxtaposition and judge for yourselves. ‘Faith cometh by hearing, and hearing by the word of Christ;’ and ‘he that heareth you heareth Me.’ How does the word of Christ come to us? ‘He that heareth you heareth Me.’ Faith cometh by hearing, and hearing by the word of Christ, and the word of Christ is the voice of the living Church of God in every age, spreading from the sunrise to the sunset, speaking not only as a human and historical witness which has filled the world for eighteen centuries, but speaking as a supernatural and divine witness, because the Head of it is the Incarnate Truth

Himself at the right hand of His Father. And the Holy Ghost, the spirit of Christ, dwells in it and guides it, and speaks by it as the organ of His Voice. ("Internal Mission of the Holy Ghost," p. 78.)

IS THE CHURCH OF ENGLAND A BULWARK AGAINST INFIDELITY?

I AM unable to consider the Church of England to be 'in God's hands the great bulwark against infidelity in this land'. And my reasons are these:—

1. First, I must regard the Anglican Reformation, and therefore the Anglican Church, as the true and original source of the present spiritual anarchy of England. Three centuries ago the English people were in faith *unius labii*: they were in perfect unity. Now they are divided and subdivided by a numberless multiplication of errors. What has generated these? From what source do they descend? Is it not self-evident that the Reformation is responsible for the production of every sect and every error which has sprung up in England in these three hundred years, and of all which cover the face of the land at this day? It is usual to hear Anglicans lament the multiplication of religious error. But what is the productive cause of all? Is it not Anglicanism itself, which, by appealing from the voice of the Church throughout the world, has set the example to its own people of appealing from the voice of a local and provincial authority?

I am afraid, then, that the Church of England, so far

from being a barrier against infidelity, must be recognised as the mother of all the intellectual and spiritual aberrations which now cover the face of England.

2. It is true, indeed, that the Church of England retains many truths in it. But it has in two ways weakened the evidence of these very truths which it retains. It has detached them from other truths the contact of which gave solidity to all by rendering them coherent and intelligible. It has detached them from the Divine voice of the Church, which guarantees to us the truth incorruptible and changeless. The Anglican Reformation destroyed the principle of cohesion, by which all truths are bound together into one. The whole idea of Theology, as the science of God and of His revelation, has been broken up. Thirty-nine Articles, heterogeneous, disjointed, and mixed with error, are all that remain instead of the unity and harmony of Catholic truth. Surely this has been among the most prolific causes of error, doubt, and unbelief. So far from being the bulwark against it, Anglicanism appears to me to be the cause and spring of its existence. As I have already said, the Reformation placed the English people upon an inclined plane, and they have steadily obeyed the law of their position, by descending gradually from age to age, sometimes with a more rapid, sometimes with a slower motion, but always tending downwards. Surely it would be unreasonable to say of a body always descending, that it is the great barrier against reaching the bottom.

I do not, indeed, forget that the Church of England has produced writers who have vindicated many Christian truths. I am not unmindful of the service rendered by Anglican writers to Christianity in general, nor, in

particular, of the works of Bull and Waterland in defence of the Holy Trinity; of Hammond and Pearson in defence of Episcopacy; of Butler and Warburton in defence of Revelation, and the like. But whence came the errors and unbeliefs against which they wrote? Were they not generated by the Reformation abroad and in England? This is like the spear which healed the wounds it had made. But it is not the Divine office of the Church to make wounds in the faith that it may use its skill in healing. These writers were only quelling the mutiny which Protestantism had raised, and arresting the progress of the Reformation which, like Saturn, devours its own children.

3. If the Church of England be a barrier to infidelity by the truths which yet remain in it, I must submit that it is a source of unbelief by all the denials of other truths which it has rejected. If it sustains a belief in two Sacraments, it formally propagates unbelief in five; if it recognises an undefined presence of Christ in the Sacrament, it formally imposes on its people a disbelief in Transubstantiation and the Sacrifice of the altar; if it teaches that there is a Church upon earth, it formally denies its indissoluble unity, its visible Head, and its perpetual Divine voice.

It is not easy to see how a system can be a barrier against unbelief when by its Thirty-nine Articles it rejects, and binds its teachers to propagate the rejection of so many revealed truths.

4. But this is not all. It is not only by the rejection of particular doctrines that the Church of England propagates unbelief. It does so by principle, and in the essence of its whole system. What is the ultimate guarantee of the Divine revelation but the Divine

authority of the Church? Deny this, and we descend at once to human teachers. But it is this that the Church of England formally and expressly denies. The perpetual and ever-present assistance of the Holy Spirit, whereby the Church in every age is not only preserved from error, but enabled at all times to declare the truth, that is, the infallibility of the living Church at this hour—this truth the Anglican Church in terms denies. But this is the formal antagonist of infidelity, because it is the evidence on which God wills that we should believe all His veracity reveals. It appears to me that the Anglican system, by this one fact alone, perpetually undoes what it strives to do in behalf of particular doctrines. What are they, one by one, when the Divine certainty of all is destroyed? Now, for three hundred years the Anglican clergy have been trained, ordained, and bound by subscriptions to deny not only many Christian truths, but the Divine authority of the *ἡ ἀεὶ ἐκκλησία*, the living Church of every age. The barrier against infidelity is the Divine voice which generates faith. But this the Anglican clergy are bound to deny. And this denial opens a flood-gate in the bulwark, through which the whole stream of unbelief at once finds way. Seventeen or eighteen thousand men, educated with all the advantages of the English schools and Universities, endowed with large corporate revenues, and distributed all over England, maintain a perpetual protest not only against the Catholic Church, but against the belief that there is any Divine voice immutably and infallibly guiding the Church at this hour in its declaration of the Christian revelation to mankind. How can this be regarded as ‘the great bulwark in God’s hand against infidelity’? (“England and Christendom,” p. 114.)

THE CAPTIVITY OF THE CHURCH OF ENGLAND.

THE Statute 26th, Henry VIII., was a violation of the divine office and unity of the Church. The local Church of England was thereby cut from the Universal Church, and from that hour it forfeited its participation in the perpetual illumination and assistance of the Holy Spirit of God, by Whom the original Revelation is preserved and propounded in all ages whole and immutable. In that hour it lost as a body the tradition and gift of divine faith. The Christianity of England from that hour has rested upon historical basis, on human criticism, and the balance of probabilities. Protestants appeal to the inspired books of the Old and New Testaments ; Anglicans appeal also to the uninspired books of the Fathers ; but the principle and process are identical in both. It is historical and critical, and generates only opinion or human faith. The distinction between reason and faith is thus obscured ; and the generic difference between the last act of reason and the first act of faith, so far as my experience reaches, which is not now little or superficial, is effaced from the mind of most Anglicans. Reason leads us to the feet of a Divine Teacher ; but thenceforward His voice, and not our balancing of probabilities, will be the formal motive of our faith. Historical criticism teaches us that Christianity has penetrated the nations of the world for eighteen hundred years, united them in one family, elevated the intellect and purified the heart of mankind, created the new Christian civilisation, taught immutably one dogma, and reigned inflexibly by one

divine law: that its unity and universality fulfil the prophecies, and that the multitude of its martyrs, saints, and penitents attest a supernatural power. The cumulus of evidence and the ever-growing weight of probabilities determine the reason imperatively to believe that Christianity is a divine revelation, and the Church a divine kingdom upon earth. But there is a truth, arising out of this order and sphere of truths, which predominates over all and draws all to itself. The same evidence which tells me that the Church had a Divine Founder, tells me that it is at this hour inhabited by a Divine Person; that the witness and voice of the Church is not only human and historical, but also supernatural and divine. The maximum of probabilities passes upwards into the divine certainty, as the taper which leads me up out of the windings of a catacomb passes away in the blaze of the sun at noon-day. My faith terminates no longer in a cumulus of probabilities gathered from the past, but upon the veracity of a Divine Person guiding me with His presence. The Universal Church is His dwelling-place and the organ of His voice. It is immutable in its doctrine, because He sustains it in every age incorrupt, primitive, and changeless. So long as I submit to that Church, and through it my faith terminates in the Person and voice of the Holy Spirit of God, so long, by an act of divine faith, I infallibly know the revelation of the day of Pentecost. In the hour I fall from the Church, in that hour I lose the divine certainty of faith and descend to the region of criticism and opinion. In like manner, in the hour the Church of England fell from the unity of the Church throughout the world, it lost the illumination of divine faith and the tradition of divine and infallible certainty. In that

hour the Crown took it captive, and till this day it has been in bondage. Its chains are heavy though they be of gold : and dearly it has paid for its fault in the spiritual atrophy of three hundred years, and the confusions which are dissolving it before our eyes. ("England and Christendom," p. 75.)

RITUALISM.

RITUALISM is private judgment in gorgeous raiment, wrought about with divers colours. It is, I am afraid, a dangerous temptation to self-consciousness. I could never understand the passive endurance shown by some men when the Articles of the Baptismal creed were heretically denied, and, at the same time, their intense zeal for decorations and vestments. Ritual is seemly and proportionate as the clothing of Truth ; and where the reality is present, Ritual becomes as unconscious as the light of day, or the circulation of the blood. A forest tree is hardly more unconscious of the majesty of its foliage than the Catholic Church of the splendour of its worship. Somebody well said lately of the Catholic priest—'Incense is the smell of the garden in which he is trained to work'. But it is to be feared that the artificial perfuming of the garden is no sign of unconscious nature. Every fringe in an elaborate cope worn without authority, is only a distinct and separate act of private judgment ; the more elaborate, the less Catholic : the nearer the imitation, the further from the submission of Faith. And this is openly exhibited in

such words as these : 'The deceiving symbolism of Rome . . . is ever lying in wait to profit by any mistakes of ours. She manifests by her undisguised hatred to all Catholic movement amongst us, how well she knows the strength we might find against Papal perversion in a satisfying amount of English Ritual.' The same speaker, in the same breath, proved that he knew well enough how little part Ritualism has in the conversion of souls, and how supremely indifferent the Catholic Church is to all such levities, by adding—'At the very gate of her spiritual dominion sit the two stern portresses, Supremacy and Infallibility ; forbidding, as it seems to me, all attempt to us to enter'.* No Ritualism, however English and satisfying, would keep back one soul that believes the Catholic Church to be supreme and infallible. And Rome refuses all, Ritualists included, who deny these Divine Truths, our adversaries being witness. Little do they know of the action of the Catholic Church in England, who imagine that Unionism or Ritualism hinders the perpetual expansion which, day by day, is advancing on every side. (" England and Christendom," Intro., p. lxxxiii.)

CATHOLICISM OR DEISM ?

I DO not believe that the alternative before us is Catholicism or Atheism. There are lights of the natural order, divine witnesses of Himself inscribed by the Creator on His works, characters engraven upon the conscience, and testimonies of mankind in all the ages of the world,

* Bishop Wilberforce's *Charge*, pp. 55, 63.

which prove the existence and perfections of God, the moral nature and responsibility of man, anterior to Catholicism, and independently of revelation. If a man, through any intellectual or moral aberration, should reject Christianity, that is, Catholicism, yet the belief of God and of His perfections stands immutably upon the foundations of nature. Catholicism, or Deism, is indeed the only ultimately logical and consistent alternative; though, happily, few men in rejecting Catholicism are logically consistent enough to reject Christianity. Atheism is an aberration which implies not only an intellectual blindness, but a moral insensibility. The Theism of the world has its foundation on the face of the natural world, and on the intellect and the heart of the human race. The old Paganism and modern Pantheism are reverent, filial, and elevating compared with the Atheism of Comte and of our modern Secularists. It would be both intellectually and morally impossible to propose to any one the alternative of Catholicism or Atheism. Not only, then, do I lament to see any truth in the Church of England give way before unbelief, but I should regard with sorrow and impatience any attempt to promote belief in the whole revelation of Christianity by a mode of logic which undermines even the truths of the natural order. The Holy See has authoritatively declared that the existence of God may be proved by reason and the light of nature,* and Alexander VIII. declared that men who do not know of the existence of God, are without excuse.† Atheism is not the condition

* 'Ratiocinatio Dei existentiam, animæ spiritualitatem, hominis libertatem, cum certitudine probari potest.' Theses a SS. D. N. Pio IX. approbatæ, 11 Junii, 1855. Denzinger's *Enchiridion*, p. 448. Ed. 1856.

† Viva, *Propos. damnatæ*, p. 372. Ripalda, *De Ente Supernaturali*, disp. xx. s. 12, 59; so also the Vatican Council, *Constit. Dogm. I.*, c. 2.

of man without revelation. As Viva truly says in his comment on this declaration, Atheists are anomalies and exceptions in the intellectual tradition of mankind.

Nay, I will go further. I can conceive a person to reject Catholicism without logically rejecting Christianity. He would indeed reject the Divine certainty which guarantees and proposes to us the whole revelation of the Day of Pentecost. But as Catholic theologians teach, the infallible authority of the Church does not of necessity enter into the essence of an act of faith.* It is, indeed, the Divine provision for the perfection and perpetuity of the faith, and, *in hac providentia*, the ordinary means whereby men are illuminated in the revelation of God ; but the known and historical evidence of Christianity is enough to convince any prudent man that Christianity is a divine revelation. It is quite true that by this process he cannot attain an explicit faith in all the doctrines of revelation, and that in rejecting Catholicism, he reduces himself to human and historical evidence as the maximum of extrinsic certainty for his religion, and that this almost inevitably resolves itself in the long run into Rationalism. It is an inclined plane on which, if individuals may stand, generations cannot. Nevertheless, though the alternative in the last analysis of speculation be Catholicism or Deism, the practical alternative may be Catholicism and fragmentary Christianity. ("England and Christendom," p. 108.)

* De Lugo, *De Virtute divinæ Fidei*, disp. i. sect. xii. 250-53. Viva, *Cursus Theol.*, p. iv. disp. i. quæst. iv. art. iii. Ripalda, *De Ente Supern.*, disp. xx. sect. xxii. 117.

PROTESTANT DISSENTERS.

THE working of grace *in* the Church of England is a truth we Catholics joyfully hold and always teach. But we as joyfully recognise the working of the Holy Spirit among Dissenters of every kind. Indeed, I must say that I am far more able to assure myself of the invincible ignorance of Dissenters as a mass than of Anglicans as a mass. They are far more deprived of what survived of Catholic truth ; far more distant from the idea of a Church ; far more traditionally opposed to it by the prejudice of education ; I must add, for the most part, far more simple in their belief in the Person and Passion of our Divine Lord. Their piety is more like the personal service of disciples to a personal Master than the Anglican piety, which has always been more dim and distant from this central light of souls. To the Catholic Church these millions who are in separation from the Established Church are objects of the profoundest sympathy and charity. They are souls for whom Christ died, robbed of their inheritance by the Anglican separation, from which they by legitimate process have separated in turn. Their state of privation is all the less culpable, as they have been born into a diminished inheritance of truth, with a greater difficulty of rising to it again. They are, moreover, marked by a multitude of high qualities of zeal, devotion to duty, conscientious fidelity to what they believe. If they are rougher in their language against the Catholic Church, they are more generous and candid adversaries ; more vehement but less bitter, and alto-

gether free from the littleness of personality and petty faults which sometimes stain the controversy of those who are intellectually nearer to the truth. For such men it is our duty to cherish a warm charity and a true respect, and not disproportionately to waste upon those who stand nearer to us the time and the sympathy which is their due. The time is come that the Catholic Church should speak, face to face, calmly and uncontroversially, to the millions of the English people who lie on the other side of the Establishment. ("England and Christendom," pp. 101-151.)

DISINHERITED CHRISTIANS.

THE English people are indeed in heresy, but I do not call them heretics. God forbid! They were born into that state of privation. They found themselves disinherited. They have never known their rightful inheritance. They have grown up, believing what has been set before them by parents and by teachers; their state of privation has been caused by the sin of others three hundred years ago, and by no act of rejection of their own. The millions of our people, the children, the unlearned, the simple, the docile, the humble, the wives and mothers and daughters, the great multitude who live lives of prayer and of charity and of mutual kindness, who never had the opportunity of knowing the truth—to call them heretics would be to wound charity. They have never made a perverse election against the truth; and I heartily believe that millions of them, if

the light of the Catholic Church were sufficiently before them, would, as multitudes have done in every age, forsake all things to take up their cross and follow their Master. ("Four Great Evils of the Day," p. 23.)

BLAMELESS IGNORANCE.

ALL truth has life in it to those whose heart is right with God. This is an axiom so absolute and clear that we need not fear to affirm it without limitation. Perhaps it may be said, 'What then is this but the latitudinarian fiction, so long ago familiar in rhyme, which says that bigots only care for points of faith; that God looks to our life alone; and that where this is right we cannot for the world to come be wrong?' This saying, false as it is in its rhetorical aspect, is, with one comment, strictly true in its logical force. If right and wrong are predicated of the faith or doctrine of an imperfect believer, it is a contradiction of terms. But if they be predicated of his own life and moral state before God, it is an axiomatic truth. No man's life can be wrong before God if it is right before God. The saying, then, is a mere paradox, a rebuke not undeserved by rigorists, who, while they cannot stand too stiffly for truth, may easily be too blind to the fruits of God's good spirit. Why should we have any fear at all of adopting the whole proverb? Let no Christian fight, but suffer for the faith; and let us rejoice that no man can be wrong in obedience, who, so far as his light goes in that obedience, is right. Nay, we

may carry this much more boldly onward, and with the whole Catholic Church affirm, that no ignorance of truth is a personal sin before God, except that ignorance which springs from personal sin. The measures of truth possessed by, or presented to, individuals are so extensively determined by external states and circumstances over which they have no control, that multitudes never are brought face to face with the full orb of faith. Birth, nation, religious community, education, or the want of education, faithfulness or unfaithfulness in parents and pastors, changes and contingencies of life, and the whole world of intricate and inconceivable agencies which mould and dispose the lot of individuals—all these determine with infinite variety the measures of truth proposed to each. And we know that, ‘if there be first a willing mind, a man is accepted according to that he hath, not according to that he hath not’. And how shall they believe in that of which they have not heard?

Now, this also opens a further and inner fold of this deep subject. Blameless ignorance does not arise only from the want of having truth actually proposed from without. The intellectual and spiritual perceptions within are so deeply formed and controlled by agencies under which we are passive, and for which we are, therefore, not responsible, that there may be an ignorance wholly without personal sin, even in the presence of the full faith of Christ. Such is the state of unknown multitudes, who have been trained from childhood to regard certain errors with religious love, and certain truths with religious fear. These affections of the soul, matured in them by others, become almost instincts, and take their place beside the clearest dictates of conscience. Such persons have often no intellectual gifts to rise above

their teachers, still less any powers and faculties to analyse and unravel the texture of their religious perceptions. As they have been taught so they believe. Filial love, dutiful submission, habitual reverence, humble self-mistrust, fear of wandering in religion and of illusion in eternal realities, consciousness of past mercies, and still more of present blessings—all these make them hold with the full power of reverence, affection, trust, persuasion, and religious perseverance to the teaching of their home and childhood. This is what theologians call ‘prejudice’ in its pure etymological sense—a judgment foregone, formed for us by others or by events; and this prejudice has always been held to excuse the error; and the ignorance founded upon it is to be counted invincible, and therefore no personal sin. Can we doubt that this great rule of compassion applies to the widespread and numerous branches of the Oriental Church, which for fourteen hundred years have lived and died in the Nestorian heresy? What but this has been the condition of children, women, poor and uninstructed souls, in the forty generations which have passed since that great schism? And does not the same principle apply to every Christian sect according to its measure, and to every individual born into it? And, lastly, shall we not all, on all sides, have need to shelter ourselves under this law of tender and pitiful compassion at that great day when the members of Christ’s Church, now miserably torn asunder, shall stand in the light where all truth is seen without a shadow?

Truth is given for the probation of man; the probation of man is not ordained for the sake of truth. God can prove, and from the beginning has proved, His servants in every measure of light, from the noon of night to the

noon of day. We have the warrant of holy writ that the Gentiles, who had received no revealed law, did 'by nature the things contained in the law,' being 'a law unto themselves,'* and that by their law they should be judged. When S. Peter said, 'God is no respecter of persons ; but in every nation he that feareth Him and doeth righteousness is accepted of Him,'† it is true that he spoke with design, only of the admission of Gentiles to the grace given to the Jews ; but he enunciated a much larger application of God's law of grace. He denied that national distinctions were a bar to mercy, but he affirmed also that fear and righteousness are universally accepted of God. He thereby enunciated the great axioms of the kingdom of mercy, that no obedient soul can perish, no penitent be cast away, no soul that loves God be lost. If the heart be right with God, He will weigh the rest in a balance of compassion. Now, even an imperfect preaching of the name of Christ tends to promulgate the great law of responsibility, the knowledge of sin, and the revelation of God's love ; and, imperfect though such preaching be, yet, having this tendency, who will dare not to rejoice ? 'Would God that all the Lord's people were prophets, and that the Lord would put His spirit upon them,'‡ that there might be no envy or strife, no clash or contradiction, no rivalry or variance, no schism or heresy, 'but one body and one spirit, one Lord, one faith, one baptism, one God and Father'.§ This not being so, it being the permission of the Head of the Church that His passion should, as it were, be continued still on earth ; that He should still hang upon the cross in a confused and con-

* Romans ii. 14.

† Acts x. 35.

‡ Numbers xi. 29.

§ Ephesians iv. 5.

tradicting world ; let us be glad that His name is preached, not only in this Church, but that even they who will not submit to its blessed law of unity, yet make our King and His kingdom known abroad. Where-soever these truths fall, like the shadow of an apostle, they bear a healing witness of a world unseen, of a law of holiness, of a judgment to come. They bring the conscience and the will of men into relation with the Presence and will of God. Like sparks scattered from a light, each one contains the whole power of fire. Where it falls it kindles ; where it kindles it burns on ; hidden it may be and pent up, but, because pent up, intense. No eye but God's can read the mysteries which are received by implicit faith. We cannot tell what may be the clear spiritual perceptions of the darkest and most torpid intellect. Whatsoever, then, be the anxious fears with which we may look on—much more, indeed, for ourselves who have the fuller light than for those who have the less—to the great day when the Lord shall take a measured account of His servants, let us always rejoice that, where more perfect knowledge of Christ and of His kingdom cannot be had, 'notwithstanding every way Christ is preached,' leaving the rest to Him. ("Sermons," Vol. IV., p. 74.)

UNCONSCIOUS CATHOLICS.

THE English people as a body are baptised, and therefore elevated to the order of supernatural grace. Every infant, and also every adult baptised, having the necessary dispositions, is by baptism placed in a state of justification ; and, if they die without committing

any mortal sin, would certainly be saved. They are also, in the sight of the Church, Catholics. S. Augustine says, 'Ecclesia etiam inter eos qui foris sunt per baptismum generat suos'. A mortal sin of any kind, including *prava voluntatis electio*, the perverse election of the will by which, in riper years, such persons chose for themselves, notwithstanding sufficient light, heresy instead of the true faith, and schism instead of the unity of the Church, would indeed deprive them of their state of grace. But before such act of self-privation all such people are regarded by the Catholic Church as in the way of eternal life. With perfect confidence of faith, we extend the shelter of this truth over the millions of infants and young children who every year pass to their Heavenly Father. We extend it also in hope to many more who grow up in their baptismal grace. Catholic missionaries in this country have often assured me of a fact, attested also by my own experience, that they have received into the Church persons grown into adult life in whom their baptismal grace was still preserved. How can we, then, be supposed to regard such persons as no better than heathens? To ascribe the good lives of such persons to the power of nature would be Pelagianism. To deny their goodness would be Jansenism. And with such a consciousness, how could anyone regard his past spiritual life in the Church of England as a mockery? I have no deeper conviction than that the grace of the Holy Spirit was with me from my earliest consciousness. Though at the time, perhaps I knew it not as I know it now, yet I can clearly perceive the order and chain of grace by which God mercifully led me onward from childhood to the age of twenty years. From that time the interior workings

of His light and grace, which continued through all my life, till the hour when that light and grace had its perfect work, to which all its operations had been converging, in submission to the fulness of truth, and of the Spirit in the Church of God, is a reality as profoundly certain, intimate, and sensible to me now as that I live. Never have I by the lightest word breathed a doubt of this fact in the Divine order of grace. Never have I allowed anyone who has come to me for guidance or instruction to harbour a doubt of the past workings of grace in them. It would be not only a sin of ingratitude, but a sin against truth. The working of the Holy Spirit in individual souls is, as I have said, as old as the fall of man, and as wide as the human race. It is not we who ever breathe or harbour a doubt of this. It is rather the Protestants, who accuse us of it. Because, to believe such an error possible in others, shows how little consciousness there must be of the true doctrine of grace in themselves. And such, I am forced to add, is my belief, because I know by experience how inadequately I understood the doctrine of grace until I learned it of the Catholic Church. And I trace the same inadequate conception of the workings of grace in almost every Anglican writer I know, not excepting even those who are nearest to the truth.

But, further, our theologians teach, not only that the state of baptismal innocence exists, and may be preserved out of the Church, but that they who in good faith are out of it, if they shall correspond with the grace they have already received, will receive an increase or augmentation of grace.* I do not for a moment doubt

* Suarez, *De Div. Gratia*, lib. iv. c. xi. Ripalda, *De Ente Supernaturali*, lib. i. disp. xx. sect. xii. et seq. S. Alphonsi, *Theol. Moral.*, lib. i. tract. i. 5, 6.

that there are to be found among the English people individuals who practise in a high degree the four cardinal virtues, and in no small degree, though with the limits and blemishes inseparable from their state, the three theological virtues of Faith,* Hope, and Charity infused into them in their baptism.

I will go further still. The doctrine, '*extra ecclesiam nulla salus*,' is to be interpreted both by dogmatic and by moral theology. As a dogma, theologians teach that many belong to the Church who are out of its visible unity ;† as a moral truth, that to be out of the Church is no personal sin, except to those who sin in being out of it. That is, they will be lost, not because they are *geographically* out of it, but because they are *culpably* out of it. And they who are culpably out of it are those who know—or might, and therefore ought to, know—that it is their duty to submit to it. The Church teaches that men may be *inculpably* out of its pale. Now they are inculpably out of it who are and have always been either physically or morally unable to see their obligation to submit to it. And they only are culpably out of it who are both physically and morally able to know that it is God's will they should submit to the Church ; and either knowing it will not obey that knowledge, or, not knowing it, are culpable for that ignorance. I will say, then, that we hopefully apply this benign law of our

* De Lugo, *De Virtute divinæ Fidei*, disp. xvii. sect. iv. v. Viva, *Cursus Theol.*, p. iv. disp. iv. quæst. iii. 7.

† See Perrone, *Praelect. Theolog.*, pars. i. c. ii. 1, 2 :

'Omnes et soli justī pertinent ad Ecclesiæ animam.'

'Ad Christi Ecclesiæ corpus spectant fideles omnes tam justī quam peccatores.'

S. Augustine expresses these two propositions in six words, 'Multæ oves foris, multi lupi intus'. S. Aug., tom. iii. pars. ii. p. 600'.

Divine Master as far as possible to the English people. First, it is applicable in the letter to the whole multitude of those baptised persons who are under the age of reason. Secondly, to all who are in good faith, of whatsoever age they be : such as a great many of the poor and unlettered, to whom it is often physically, and very often morally, impossible to judge which is the true revelation or Church of God. I say physically, because in these three hundred years the Catholic Church has been so swept off the face of England that nine or ten generations of men have lived and died without the faith being so much as proposed to them, or the Church ever visible to them ; and I say morally, because the great majority of the poor, from lifelong prejudice, are often incapable of judging in questions so removed from the primary truths of conscience and Christianity. Of such simple persons it may be said that *infantibus æquiparantur*, they are to be classed morally with infants. Again, to these may be added the unlearned in all classes, among whom many have no contact with the Catholic Church, or with Catholic books. Under this head will come a great number of wives and daughters whose freedom of religious enquiry and religious thought is unjustly limited or suspended by the authority of parents and husbands. Add, lastly, the large class who have been studiously brought up, with all the dominant authority of the English tradition of three hundred years, to believe sincerely, and without a doubt, that the Catholic Church is corrupt, has changed the doctrines of the faith, and that the author of the Reformation is the Spirit of holiness and truth. It may seem incredible to some that such an illusion exists. But it is credible to me, because for nearly forty years of my life I was fully

possessed by this erroneous belief. To all such persons it is morally difficult in no small degree to discover the falsehood of this illusion. All the better parts of their nature are engaged in its support; dutifulness, self-mistrust, submission, respect for others older, better, more learned than themselves, all combine to form a false conscience of the duty to refuse to hear anything against 'the religion of their fathers,' 'the Church of their baptism,' or to read anything which could unsettle them. Such people are told that it is their duty to extinguish a doubt against the Church of England, as they would extinguish a temptation against their virtue. A conscience so subdued and held in subjection exercises true virtues upon a false object, and renders to a human authority the submissive trust which is due only to the Divine voice of the Church of God.

Still further, I believe that the people of England were not all guilty of the first acts of heresy and schism by which they were separated from the Catholic unity and faith. They were robbed of it. In many places they rose in arms for it. The children, the poor, the unlearned at that time, were certainly innocent: much more the next generation. They were born into a state of privation. They knew no better. No choice was before them. They made no perverse act of the will in remaining where they were born. Every successive generation was still less culpable, in proportion as they were born into a greater privation, and under the dominion of a tradition of error already grown strong. For three centuries they have been born further and further out of the truth, and their culpability is perpetually diminishing; and as they were passively borne onward in the course of the English separation, the

moral responsibility for the past is proportionately less.

The Divine law is peremptory : 'To him who knoweth to do good, and doth it not, to him it is sin'.* Every Divine truth, as it shines in upon us, lays its obligation on our conscience to believe and to obey it. When the Divine authority of the Church manifests itself to our intellect, it lays its jurisdiction upon our conscience to submit to it. To refuse is an act of infidelity, and the least act of infidelity in its measure expels faith ; one mortal act of it will expel the habit of faith altogether.† Every such act of infidelity grieves the Holy Ghost by a direct opposition to His Divine voice speaking through the Church ; the habit of such opposition is one of the six sins against the Holy Ghost defined as 'impugning the known truth'. Nothing that I have said above modifies the absolute and vital necessity of submitting to the Catholic Church as the only way of salvation to those who know it, by the revelation of God, to be such. ('England and Christendom," p. 91.)'

HEAR THE CHURCH.

(I.)

THOUGH all truth has life in it, yet the duty of believing the whole and perfect truth is still absolutely binding on pain of sin to all who know it. This at once lays the

* S. James iv. 17.

† De Lugo, *De Virtute Fidei Divinæ*, disp. xvii. sect. iv. 53, et seq.

axe to the root of latitudinarian theories. It guards the compassion of God upon the sincerely ignorant as with a sword of fire. It is with the faith as it is with the light of heaven. After that God had said, 'Let there be light and there was light,' He gathered it into an orb of brightness with a full and visible disc, and set it in the heavens. The light of the sun pours down its floods upon all the earth,—here with its direct and fullest splendour, and there by reflection of its rays ; in some places it is noon, in others twilight ; even in the day there are lights and shadows, and yet there is light enough for the works of men and for the service of God. So with the faith which He has set in the firmament of the Church. Within the sphere of its direct illumination it is full and cloudless, but far and near its lights obliquely fall ; shedding lingering gleams, or refracted rays ; guides even in shade, to searching eyes and willing hearts, if right with God according to the measure of their light. But the sun's full orb shines out broad and unveiled in the horizon of the new creation. The Catholic Church, one, holy, apostolic, and the one faith once delivered to the saints are, to all who know them as such, the absolute and universal conditions of salvation revealed by God in Christ. When it is said, then, that no obedient or penitent man can perish, and no soul that loves God can be lost, it is because obedience, repentance, and love are the great spiritual realities, to create and perfect which the Church was ordained. These realities of the Spirit are eternal ; prophecies and mysteries are of time. The union of the soul with God is the supernatural end to which all sacraments are transient means. The atonement is infinite in price ; the visible Church a finite and earthly mystery. God

has bound us to seek His grace through His Church ; but He has not bound Himself to give grace and salvation in no other way. His mercy is boundless, His Spirit infinite, His love as the great deep, His grace always overflowing. God be praised that the fountain of living waters, which makes glad the city of God, penetrates beneath the soil, and breaks up in secret springs, making pools in the wilderness. Is our eye evil because He is good? Did we not agree with Him? Shall we not take that which is ours because He may do what He wills with His own? What wantonness would this be. Whatsoever in His loving kindness He may do out of His fold, 'what is that to thee? follow thou Me'. And if He raise up saints in Midian or Samaria, or send prophets to Horeb, or seers to Jezrahel ; where is our charity, that we would again tie the hands that were pierced by the bonds of our theology? God forbid ; though His overflow of grace water the whole earth around the camp of the saints, how can we but rejoice, even as they, when they saw that 'unto the Gentiles also He had granted repentance into life'? Is it not enough for us to have the portion of the elder brother? 'Son, thou art ever with me, and all that I have is thine.' ("Sermons," Vol. IV., p. 80.)

(II.)

The Church of God, speaking by the Spirit of God, imposes the duty of belief and of obedience in the same words which the Apostles spoke at Jerusalem : 'It hath seemed good to the Holy Ghost, and to us'. And therefore all those who can know these truths are bound to know them. God will enter into judg-

ment with no man for that which is impossible. He will exact an account of no one for that which he could not do. He will require at the last day a reckoning from no one of that which he never heard. But wheresoever the one faith of God is preached, wheresoever the Divine voice has touched the ear, the ear is open and the heart hears it, and the will is conscious, and the judgment takes effect. And more than this, we are answerable not only for what we know, but for what we might know. Whensoever the light comes within the reach of our sight, or the voice within the reach of our ear, we are bound to follow it, to inquire and to learn ; for we are answerable, not only for what we can do, by absolute power now, but for what we might do if we used all the means we have ; and therefore, whensoever the Church of God comes into the midst of us, it lays all men under responsibility ; and woe to that man who says, ‘ I will not read ; I will not hear ; I will not listen ; I will not learn ’ ; and woe to those teachers who shall say, ‘ Don’t listen, don’t read, don’t hear, and therefore, don’t learn ’. When this Divine voice comes, we must listen with our ears open, and with a flexible will and a docile heart, lest the Divine voice should come into the midst of us, and we should be found with ears that cannot hear and hearts that will not believe. (“ Ecclesiastical Sermons,” Vol. II., p. 24.)

DIVINE GRACE OVER ALL THE EARTH.

SINCE the Fall, the Spirit of God has assisted from the beginning every man that has come into the world born

of Adam ; so that there never yet was any soul which had not sufficient grace, if it had sufficient fidelity to correspond with it, to escape eternal death. Keep ever in mind this great truth ; for it is the foundation of the whole doctrine of grace. There are men so narrow as to say, that no soul among the heathen can be saved. The perfections of God, the attributes of mercy, love, tenderness, justice, equity—all rise up in array against so dark a theology. The word of God declares, first of all, that the Son of God is ‘the true Light that enlighteneth every man that cometh into the world’.* Every soul created in the likeness of God is illuminated by the light of God even in his creation. There never yet was a soul born into the world that had not the light of reason, and the light of conscience, that is, the light of God, shining in the soul. The whole world is the reflection of the presence and of the perfection of God. The reason and the conscience, rightly exercised, can see and read His existence, His glory, and His Godhead, in the works of His hands. Again, the Psalmist says, speaking of God : ‘He hath set His tabernacle in the sun’; and again, ‘He cometh forth out of the ends of heaven, and His circuit goeth to the end thereof again. There is no one that can hide himself from the heat thereof.’† That is, the glory, and the majesty, and the love of God, fill the whole world, pervade all things, all men are encompassed by it. No man can hide himself from the love and from the glory of God. Go where he may—if he walk upon the earth, God is there ; if he ascend into heaven, He is there also ; if he go down into the deep, God is there before him. Every living soul, therefore, has an illumination of God in the order of

* S. John i. 9.

† Ps. xviii. 6, 7.

nature, by the light of conscience, and by the light of reason, and by the working of the Spirit of God in his head and in his heart, leading him to believe in God, and to obey Him. Once more ; Saint Paul says that ‘God will have all men to be saved and to come to the knowledge of the truth’ :* that is, without any exception, Jew or Gentile. And once more, ‘We hope in the living God, Who is the Saviour of all men, and especially of the faithful’ ;† that is, of those who believe, therefore of all men without exception. And two Pontiffs have condemned as heresy the two following assertions. That the heathen, and the Jews, and heretics, receive no influence from Jesus Christ, but that their will is without help, that is without grace, was condemned as a heresy by Alexander VIII. Again, that there is no grace given outside the Church, was also condemned as heresy by Clement XI.‡ The work, therefore, of the Holy Ghost, even in the order of nature, so to say, that is, outside of the Church of God and of the revealed knowledge of Jesus Christ among the heathen—that working is universal in the soul of every individual human being ; and if they who receive the assistance of the Holy Ghost are faithful in corresponding with it, God in His unrevealed mercies will deal with them in ways secret from us. His mercies unknown to us are over all His works ; and the infinite merits of the Redeemer of the world are before the mercy-seat of our Heavenly Father, for the salvation of those that follow even the little light which in the order of nature they receive. (“Internal Mission of the Holy Ghost,” p. 5.)

* 1 Tim. ii. 4.

† Ib. iv. 10.

‡ Denzinger, *Enchiridion Symbolorum*, Würzburg, 1874, nn 1162 and 1244.

THE ONE JUDGE IN CONTROVERSIES OF FAITH.

THE Church alone knows the whole revelation, of which the Scriptures record a part, and knew it before they were written ; and itself is, in its unity, universality, and authority, in its faith, sacraments, and action upon the world, not only the interpreter, but the interpretation.

And farther, the Church alone can judge what is primitive, what was believed always, everywhere, and by all. For who knows what is antiquity but that living Church, to whom antiquity is a part of its own consciousness? Antiquity is its own past ; but, by its identity, antiquity is present to the Church at this hour. Antiquity to the Church of Jesus Christ is to-day. The words, 'Behold, I am with you all days, even unto the consummation of the world,' are the pledge of its personal identity, its unbroken continuity, its perpetual self-knowledge, by which it knows itself, not only in the nineteenth century, but in every age upward, to the hour when it saw the lights of Pentecost, and spoke face to face with the Incarnate Word.

And therefore, with all the plenitude of illumination, by which it sustains and enunciates in every age the whole revelation with all its contents, the Church alone can judge of the controversies which arise within it or against it. And it judges within the circle of its own sovereignty ; permitting no mind or voice of man to intrude upon the sanctuary of its supernatural discernment. Not only philosophers and disputers, sophists and heresiarchs, but the most majestic powers of the

world are excluded from its tribunals. Kings and emperors, human legislators and the supreme judges among men, to the Church are as shadows and as nothing. It weighs and adjudicates ; it pronounces and promulgates ; it admits of no appeal to the populace, or to the princes of the earth. It will not suffer one jot or one tittle of its judgments to be revised, or to be carried to any tribunal but its own. All its causes of faith and morals begin and end within the circle of its own unity, and are terminated by the voice of its own supernatural authority ; for its judgments, by the will and by the assistance of God, are infallible, and therefore final.

Can anybody imagine a controversy about an article of the faith, as, for instance, whether the Sacrament of holy Baptism does or does not always confer regeneration upon the infant rightly baptised ; or whether, in the Sacrament of the Altar there be or be not the Body and Blood of Jesus Christ—can anybody, I ask, imagine such a question to be carried by appeal from the highest spiritual judge to the crown, even in Turin, tormented as it is by a spirit of schism and insubordination to the Vicar of Jesus Christ ? Can anybody for a moment conceive that the Catholic and Roman Church, in any land under heaven, weak as it may be, and however mighty the civil power, would for a moment hesitate to accept persecution, exile, martyrdom, rather than such a denial of its supreme and divine authority in faith ?

Can anybody imagine the clergy of the Catholic Church to be teaching contradictory doctrines as to the grace of sacraments, the existence of a priesthood, the nature, visibleness, or unity of the Church ? Can any one imagine them for a moment to acquiesce, even by silence, in a system which has two kinds of doctrines,

some of which are true, and others which, although not true, are legal? Would they for one moment, to save all dear to them in the world, or even life itself, hold communion in sacred things with any, however great or powerful, who denies so much as an iota of the faith of the infallible Church of God? And why is this, but because, being the Church of God, it is taught of God, and they are therefore penetrated and quickened by the spiritual consciousness that the holy Catholic and Roman Church, divine and immutable in its light and voice, is the sole witness, teacher, and judge of the integrity and purity of the revelation of Jesus Christ. ("Ecclesiastical Sermons," Vol. II., p. 249.)

THE REAL ISSUE BETWEEN THE CATHOLIC CHURCH AND PROTESTANT SECTS.

THE real ultimate question between the Catholic Church and all Christian bodies separated from it, is not one of detail but of principle. It is not a controversy about indulgences, or purgatory, or invocations and the like, but of the divine tradition of dogma, its certainty and its purity. The Catholic Church teaches that, as the preservation of the world is creation produced, and a continuous action of the same omnipotence by which the world was made, so the perpetuity of revelation is sustained by the continuous action of the same Divine Person from whom it came.

All bodies in separation from the Church justify their separation on the alleged necessity of reforming the

corruptions of doctrine which had infected the Church and fastened upon the dogma of faith. But if the same Person who revealed the truth still preserves it, then it is as unreasonable for man to profess to reform the Church of God as it would be to endeavour to uphold or to renew the world. Men may gird a dome, or reform a political society, but they can no more reform the Church of God than they can give cohesion to the earth, or control the order of the seasons or the precessions of the equinox.

God alone can reform His Church, and He reforms it by itself acting upon itself, never by those who refuse to obey it, and oppose its divine voice. God has reformed the Church by its Pontiffs, and its Councils. A great part of the Pontifical law, and the greater part of the decrees of Councils, as, for instance, of Constance and of Trent, are occupied with the reformation not of the doctrines of the Church, but the sins of men. As each man can reform himself alone, so the Church alone can reform itself. But this reformation does not enter into the divine sphere of the faith or law of Jesus Christ, which is always pure and incorrupt, but into the wilderness of human action, human traditions, and the sins which by human perversity are always accumulating. ("Temporal Mission of the Holy Ghost," p. 225.)

THE DIFFERENCE BETWEEN THE CATHOLIC CHURCH AND PROTESTANT SECTS.

THE difference between the Catholic Church and every other society is this: other societies are of voluntary

formation, that is, people unite themselves to a particular body, and if they do not like it on better knowledge, they go their way ; they become Baptists, or Anabaptists, or Episcopalians, or Unitarians, or Presbyterians, until they find something which they do not like in these systems ; and then they go their way, and either unite themselves to some other body or remain unattached, because these societies have no claim to govern the will,—all they profess to do is to teach. They are like the ancient schools, and their teaching is a kind of Christian philosophy. They put their doctrines before those who are willing to listen, and if they listen, and by good fortune, agree with them, they remain with them ; if not, they go their way. But where is the government over the will ? Can they say, ‘In the name of God, and under pain of mortal sin, you must believe that God was incarnate, and that our incarnate Lord offers Himself in sacrifice upon the altar, that the sacraments instituted by the Son of God are seven, and that they all convey the grace of the Holy Ghost’ ? Unless they have an authority over the will as well as over the intelligence they are only a school and not a kingdom. Now, this is a character entirely wanting in every society that cannot claim to govern in the name of our Divine Lord, and to teach with a Divine voice ; and therefore the Church of God differs from every other society in this particular, that it is not only a communion of people who voluntarily unite together, but that it is a kingdom. It has a legislature ; the line of its Councils for eighteen hundred years have sat, deliberated, and decreed with all the solemnity and more than the majesty of an imperial parliament. It has an executive which carries out and enforces the

decrees of those Councils with all the calmness and more than the peremptory decision of an imperial will. The Church of God, therefore, is an empire within an empire ; and the governors and princes of this world are jealous of it for that very reason. They say, '*Nolumus hunc regnare super nos*'. 'We will not have this man to reign over us.' It is precisely because the Son of God, when He came, established a kingdom upon earth, that therefore, in every land, in every nation, the Catholic Church governs with the authority of the universal Church of God. Therefore it is that thirty-five years back the atmosphere was rent and tormented by the uproar of 'Papal aggression'. The natural instinct of the civil rulers knew that it was not a mere Christian philosophy wafted from foreign lands, but a spiritual power and a spiritual sovereignty. For this reason also the extreme liberal school—those who claim toleration for every form of opinion, and who teach that the office of the civil governor is never to enter into controversies of religion, but that all men should be left free in their belief, and the conscience of all men be at liberty before God,—even they make one exception, and in the strangest contradiction to all their principles, or, at least, their professions, maintain that as the Catholic Church is not only a form of doctrine, but also a power of government, it must be excepted from the general toleration. ("The Temporal Power of the Pope," p. 154.)

BIBLE CHRISTIANS.

I SINCERELY respect zealous and earnest men who, knowing the Bible to be the word of God, and finding it full of light and sweetness, think that it is enough for them to take that divine word alone, and to read it for themselves. They are near to the Fountain. There have been doubtless in every age multitudes of humble and pious men who, having been born out of the light of the Catholic faith, and knowing no better, have taken the Bible as their sole rule of life, so far as they could understand it. I sincerely respect all such, and for this reason: they submit themselves with all their heart to every word that they can understand in that divine Scripture, and if they could know it better and understand it more fully they would obey it with all their sincerity and with all their soul. But we must not forget the falseness of the principle in the goodness of these people. The principle is visibly erroneous. The endless contradictions and the steady diminution of truth among those who go by that principle would be sufficient to show that it is not God's way of faith. Unless the divine Scripture be read with the light of the day of Pentecost upon its page, there is no divine and unerring interpretation. For there is no channel through which that light descends to us but only the one Church of God. From no other interpreter can we learn the true meaning of Holy Scripture. Through no channel but the Church alone can we receive the perfect material object of faith—that is, the whole revelation of Jesus

Christ. A fragmentary Christianity may be put together by texts of Scripture truly understood ; but the whole revelation of Pentecost can be known only in and through the Church. A correct interpretation of many parts of Holy Scripture may be attained without the guidance of the Church, but a divine certainty that such interpretations are correct cannot be attained without it. The Church received the interpretation of the Book before the Book was written ; for it had the whole revelation in custody before the Scriptures were committed to its charge. It is the sole witness and guardian both of the meaning and of the Book, and it is itself both the interpreter and the interpretation ; present, visible, and perpetual. (" Internal Mission of the Holy Ghost," p. 76.)

THE CHURCH AND THE BIBLE.

(I.)

THE Catholic Church has, from the beginning, cherished and preserved the Holy Scriptures with the most vigilant and jealous care. It is not permitted to man to alter a jot or a tittle of the Word of God. That written Word is a record of the inspired teaching of the Holy Ghost. And the Catholic Church, therefore, has preserved it as the greatest treasure committed to its charge next after the living tradition of divine faith. The saints of God have manifested their love for it with every token of veneration. Saint Charles never read it except with his head bare, and upon his knees ; Saint Edmund

of Canterbury kissed the page whensoever he opened the book, and kissed it again when he closed it. In this way the saints of the Catholic Church have revered the Holy Scriptures. And yet we are told that the Catholic Church does not honour the Holy Scripture, and does not give it to its people. This is a superstition, and contrary to the truth. The page of Holy Scripture is open to all those who can read and understand it. If the Catholic Church warns those who can neither understand it nor read it that they need the guidance of others, it is out of piety and out of love both for the truth and for souls. It is also because heretics have perverted the meaning of Holy Scripture, and have perverted the version of the text. They have perverted even the writing itself. Therefore the Catholic Church is jealous over the Scriptures ; and that for a most evident reason. Holy Scripture is Holy Scripture only in the right sense of Holy Scripture. Just as a man's will is a man's will no longer if it be misinterpreted by those who come after him. If those who survive him misinterpret the disposition of his property, they defeat his will, they defraud him of his intentions. So it is with the Holy Scriptures when they are misinterpreted—God is defrauded of His Will and Testament, and His people are robbed. (“Internal Mission of the Holy Ghost,” p. 237.)

(II.)

It is evident that in the Church alone the Scriptures retain their whole and perfect meaning. We hear to weariness of ‘the Bible and the Bible alone’ ; but how is it that men forget to add, and ‘the right sense of the Bible’ ? For what can add to, or take from, or mutilate

the Bible more profoundly than to misinterpret its meaning? Is it Scriptural to say that 'This is my body' does not signify that it is His body; or 'Whosoever sins ye forgive' does not convey the power of absolution; or 'Thou art Peter, and upon this rock' does not mean that 'Peter is the rock'; or 'They shall anoint him with oil' does not intend the use of oil? Surely the Scriptural Church is that which takes these words in this sense of the divine facts and sacraments, which were believed and venerated in the world before the Scripture was written.

Nay, more, the Church so honours the written Word of God, that it acts upon its lightest word. It is a strange thing to hear men say that such and such doctrines are incredible because so little is said of them in Holy Scripture. Is truth measured by quantity? How many divine words are needed to overcome the unbelief of men? How often must God speak before we obey Him? How many times must He repeat His revelations before we will submit to His divine voice? Does not every spark contain the whole nature of fire? Does not every divine word contain the veracity of God? The Church of God recognises His voice in every utterance, and honours the divine will revealed in the fewest syllables. The words 'He that loveth father or mother more than Me is not worthy of Me,' has filled the world with disciples. 'Whosoever shall lose his life for My sake shall find it,' has multiplied the army of martyrs. 'Whosoever shall confess Me before men,' has made the weakest dare the power of the world. 'If thou wilt be perfect, sell all that thou hast,' has created the state of voluntary poverty. The twenty-fifth chapter of S. Matthew has filled the Church with the orders of active

charity. 'Mary hath chosen the better part,' has created and sustained the life of contemplative perfection. These single words, once spoken, are enough for the disciples of the Church, which is the dwelling of the Holy Spirit of Truth, the Author of the Sacred Books. It is this profound faith in their sacredness which made S. Paulinus lay them up in a tabernacle by the side of the Tabernacle of the Blessed Sacrament ; and S. Edmund kiss the page of the Bible both before and after reading it ; and S. Charles read it kneeling, with bare head and knees. So the Church cherishes its least jot or tittle, and guards it as a deposit dearer than life itself. And now it is every day becoming manifest that in the flood of unbelief pouring at this time upon England, the sole barrier to the inundation, the sole guardian and keeper of Holy Writ in all the integrity of its text and meaning, the sole divine witness of its inspiration, the sole, immutable, and unerring interpreter of its meaning, is the Catholic and Roman Church. ("Temporal Mission of the Holy Ghost," p. 219.)

DIFFICULTIES IN RELIGION.

THE most certain and exact sciences have residual difficulties which resist all tests, and refuse all solution. The sciences most within our reach, of the natural order, and capable of demonstration, not only have their limits, but also phenomena which we cannot reconcile. How much more Revelation, which reaches into a world of which eternity and infinity are conditions, and belongs to an

order above nature and the reason of man ! It is no wonder that in the sphere of supernatural science there should be residual difficulties, such as the origin of evil, the freedom of the will, the eternity of punishment. They lie upon the frontier, beyond which, in this world, we shall never pass. Again, what wonder that the Holy Scriptures should contain difficulties which yield to no criticism, and that not only in the sphere of supernatural truth, but also of the natural order—that is, of history, chronology, and the like ! To hear some men talk, one would suppose that they were eye-witnesses of the creation, observers of the earth's surface before and after the Flood, companions of the patriarchs, chroniclers of the Jewish race. The history of the world for four thousand years, written in mere outline, with intervals of unmarked duration—genealogies which cannot be verified by any other record, events which are the *ἄπαξ λεγόμενα* of history—may well present difficulties, and apparent improbabilities upon the surface, and yet after all be true. The same historical event, viewed from different sides, will present aspects so different, that the records of it may be apparently irreconcilable ; and yet some one fact or event not preserved in the record would solve and harmonise all. It may be from 'intellectual obtuseness,' or 'want of the critical faculty,' or 'obstinate adherence to preconceived belief,' but it makes little impression on me to be told that S. Stephen, in Acts vii. 16, fell into an historical error in saying that Jacob was buried in Sichem. I confess that I cannot explain the difficulty, and that the explanations usually given, though possible and even probable, are hardly sufficient.

So likewise, when I am told that the history of the Pentateuch is intrinsically incredible ;—that half a

million of men could not be slain in one battle ; that the people in the wilderness could not have survived without water ; that to furnish the paschal lambs would require I know not how many millions of sheep ; that, according to sheep-masters in Yorkshire and Natal, this would require I know not how many millions of square acres of grass ; that the priest could not carry every day a bullock, with his head, and hide, and inwards, and appurtenances, six miles out of the camp, and the like ; —I confess that it makes little impression on me. It reminds me of the Athenian, who having a house to sell, carried about a brick in his pocket as a view of the premises ; and of another, who showed in his olive garden the well out of which his forefathers used to drink ; to which his friend—testing history by mensuration, and yet believing—said, ‘ What long necks they must have had ! ’ I do not profess to be able to understand all the difficulties which may be raised. The history shows to me afar off like the harvest-moon just over the horizon, dilated beyond all proportion, and in its aspect unnatural ; but I know it to be the same heavenly light which in a few hours I shall see in a flood of splendour, self-evident and without a cloud. So I am content to leave, as residual difficulties, the narratives which come down from an age, when as yet the father of secular history had not been born. Why should we assume that we must render an account of all difficulties in Scripture any more than in revelation, or in revelation any more than in science ? And if it should seem irrational and perverse to shut our eyes to difficulties, as men say, we can but answer—We neither derive our religion from the Scriptures, nor does it depend upon them. Our faith was in the world before the New Tes-

tament was written. The Scripture itself depends for its attestation upon the Witness who teaches us our faith, and that Witness is Divine. Our faith rests upon an order of divine facts which was already spread throughout the world, when as yet the Gospel of S. John was not written. Of what weight are any number of residual difficulties against this standing, perpetual, and luminous miracle, which is the continuous manifestation of a supernatural history among men; a history, the characters, proportions, and features of which are, like the order to which it belongs, divine, and therefore transcend the ordinary course of nations and of men? ("The Temporal Mission of the Holy Ghost," p. 176.)

THE CATHOLIC SPIRIT.

THE habit of mind, which I will call the Catholic spirit, has five signs or rules, which will be found in a true Catholic student.

I. The first sign is a loving submission to the Church; not a bare submission, which may be exacted by a cold intellectual necessity, or by a servile fear of judgment, but a loving submission, a joyful and thankful obedience to the Church as a divine guide; and a generous and unreserved conformity of our whole nature and mind, intellectual and spiritual, to its guidance and direction. This is impossible to those who look upon the Church as a human society, the creation of legislatures, the ward of royal supremacies. But to all who know it to be the Body of Christ, inhabited by the Holy Ghost, illuminated

and guided by His light and voice, the Church is an object of faith and love, the tabernacle of God among men, the nearest approach to the beatific vision and union of the soul with God. Such minds will not be content with a bare submission of outward obedience, or of silence, but will render an inward assent and affiance of the heart. They will obey not only the dogma of faith delivered by Councils, but the whole spirit and mind which pervades the discipline, worship, and devotions of the Church. They will feel that to submit by constraint is no submission of the will ; to submit coldly is not the submission of disciples or of sons. It would be the submission of fear or of reason—not of love ; but the submission of love includes both, and springs from the gift of wisdom, which not only sees but tastes the truth.

2. A second sign is devotion to the Saints. Next to the infallible voice of the Church, there is no guidance so certain as the doctrine of the Saints. Theologians boldly say, that what the Saints unite in teaching is undoubtedly true. ‘The consent of the Saints is the sense of the Holy Spirit.’ Whatsoever they unanimously teach must be either from the infallible guidance of the Church, or from the illumination of the Holy Ghost, or from the operation of His seven gifts, which in perfecting their reason and their will upon the same forms and laws of truth conform them to each other. There are about holy minds lights and instincts which transcend our ordinary level. They see, even in this world, truths which are beyond our reach. How much more the Saints, in whom the spirit of sanctity abides in the largest measure. S. Philip used to counsel his penitents, in choosing books, to take those whose authors had S.

before their names. In them we may find not only the dogma of faith, but instincts, discernments, intuitions in matters both near to the faith and remote from it, which are most salutary for our guidance. The gift of piety will conform us to the mind of the Saints, because it is the mind of the Spirit.

3. A third sign is deference to theologians. Upon the lowest ground it may be affirmed, that when the theologians of the Church agree, no individual without temerity can oppose them. As a mere intellectual tradition, the consentient judgment of the learned must prevail over the opinion of any individual. There must be a strange self-sufficiency and vain-glory in any one who revises and corrects their discernment. And this upon the mere basis of intellectual culture and acuteness.

But there is a further reason still. The theologians of the Church, if not all canonised Saints, though many are this also, at least have used their natural gifts and powers with great diligence and fidelity, and with a more than ordinary correspondence with the Holy Spirit. They are, as a body, an eminent example of the gifts of knowledge and counsel, wisdom and understanding; and their works of speculative and practical theology, of dogmatic, moral, and mystical science, are the direct fruit of those four gifts. They have a claim, then, to our deference, not only on the ground of intellectual superiority, confirmed by an unanimity in some things and a wide consent in others, but also as doctors of the faithful, in whom a higher intellectual cultivation was elevated by a larger illumination. Their judgments and decisions cannot indeed make matter of faith, but they certainly make matter of moral certainty. No one who sets himself against their united voice can be cleared

of self-sufficiency and of rashness. The gift of counsel would restrain a Catholic student from contradicting the theologians of the Church.

4. A fourth sign of docility is a fear and suspicion of novelty. Tertullian says, 'From the order itself it is manifest that what is first in tradition is from the Lord and true: what is afterwards brought in is foreign and false'.* The identity and immutability of truth is the basis of the advancing maturity of conception and of expression which pervades the doctrines of faith and the science of theology. But in all this there is nothing new. The same old truths are defined with new precision. The terminology may be new, the truth is as old as the revelation of faith. The Church presents to the faithful *non nova sed novè*—not new doctrines but new exactness of definition. Wheresoever, then, new doctrines are introduced, as by Luther and Jansenius; or new interpretations of Scripture, as by Calvin or Erasmus; or new principles in philosophy, as by Descartes and many moderns, a Catholic student will beware. He will know that the smallest curve may, if produced, lead to a wide deflection; that a single philosophical error will import a series of errors into the doctrine of faith; that one false premiss in the science of God is like one erroneous figure in a long calculation; and that new propositions, though they be attractive by their completeness or plausibility, may carry disorder through whole treatises of theology. He will take his stand upon the sacred terminology and scientific tradition of the Church in its schools; and will not be tempted to depart from them for any novelties, howsoever alluring. This caution is all the more needful for days in which we hear,

* *De Præscript. contra Hæret.* c. xxxi.

not from Protestants only, but even from some Catholics, that the scholastic philosophy and theology are antiquated, unfit for modern thought, and must be replaced by new methods and a new criticism of history and of antiquity, in order to lay the basis of science and to generate faith.

5. The fifth and last sign I will mention is mistrust of self. A Catholic student will be confident wheresoever the Church has spoken, or the consent of Saints or of theologians goes before him ; but when he is left to himself he will have a wholesome mistrust of his own opinions : *Aliqua scire, et de aliis prudenter dubitare*—to know some things, and to doubt prudently about the rest, is the spirit of docility. And assuredly no man who knows himself will confide in his own light. We have only to remember how often we have been wrong ; how often, with all the means of knowledge about us, we have been ignorant or unable to see the truth ; how our most confident opinions at one time have turned out to be visibly untrue at another ; how little we have ever read, how much less we have studied, how much less again we have mastered ; how fragmentary and incoherent is our best knowledge of many things ; how vast and complex is truth, both in the natural and supernatural order ; how unilluminated we are, compared with the Saints ; how ignorant, compared with the doctors of the Church ; how narrow and darkened our individual mind is, compared with the mind of the Spirit, that is, of the Church, which for these eighteen hundred years has ‘reached mightily from end to end, sweetly disposing all things’. It is impossible for any man to realise these things without becoming less and less in his own eyes, and learning a thorough mistrust of

his own powers and knowledge. Strange inversion of truth and of the moral instincts! Confidence in our own light is a virtue out of the Catholic unity, but a vice within it. It is the maximum of certainty to those who have no divine and infallible teacher; it is the minimum to those who are guided by the Church of God. As the Greeks said: 'If we cannot sail, we must row'; if we have no divine guidance by the Spirit which breathes through the Church, we must painfully toil onward by the stretch and reliance of our own strength.

These, then, are the signs of the true disciples of the Holy Spirit: loving submission to the Church; devotion to the Saints; deference to theologians; fear and suspicion of novelty; mistrust of self. Such men are led by the Spirit of God, and are His sons indeed. ("Ecclesiastical Sermons," Vol. II., p. 328.)

DOMUS SAPIENTIÆ.

IN the science of God, that is, in what we call theology, there are many branches; one is dogmatic theology, or the science of the revealed truth of God, precisely conceived and definitely expressed. Take, as an example of this, Saint Thomas Aquinas, in whom the gift of intellect was sanctified in the highest degree. There is no parallel to the writings of Saint Thomas, in point of precision, consecutiveness, and unity, but the reasonings of the highest mathematicians. Or, take again a writer like Saint Alphonsus, whose whole life was spent as a pastor in the guidance of souls. His writings are the

most elaborate, minute, and delicate examination of the laws and rules of duty as leading to the perfection of the soul. In him we see the gift of counsel. Or, again, take Saint John Chrysostom, the great preacher on the reformation of life and morals, in him we see the gift of science. And, lastly, Saint Bonaventure, who united together two things—a singular light of penetrating and precise intellect in dogma, together with an ardent fervour and glow of piety and of love to God. This is exactly the gift of wisdom. Moreover, this same gift of wisdom is variously shown as modified by combination with other gifts in the four great Doctors of the Church. First, in the writings of Saint Augustine we see one thing predominate throughout—namely, the operations of grace in the soul, working by charity, and the outward expression of it in the world-wide unity of the Church: secondly, in Saint Leo the Great, the mystery of the Incarnation, and the authority and the supreme power of the Holy See: thirdly, in Saint Jerome, the translator and commentator of Holy Scripture, in a wonderful perfection, a knowledge of the literal sense of the written Word of God: and, lastly, in Saint Gregory the Great, an intuitive perception of the meaning of Holy Scripture; not the literal meaning only, but the moral meaning of the Word of God. Now here are four diversities of intellect, so great that we see at once that they were different operations of the same Divine Spirit, Who, by His various gifts, perfects the intellect of those whom He chooses out to teach the faithful.

There are those who tell us that the gift of faith is for women and children. With scornful impertinence they imply that none but fools believe. My answer is, Look at the Christian world; tell me what is the root out of

which your men of science and your mathematicians have sprung. Whence came the intellectual maturity of your political philosophers, your sceptical metaphysicians, who deny the existence of the soul and the being of God? What lifted them up to the intellectual elevation from which they can look down and pretend to despise those who believe, and to criticise and reject even the revelation of God? It is the sanctified intellect of Christendom which has built up the house of Wisdom. It is the mother of the whole race of those that are born again. It is Christendom from which they sprung, and from which they fell, as rotten branches from the Tree of Life. The intellect of man illuminated by faith is conformed to the uncreated intelligence of God Himself; and if the world scorns you as unintellectual because you believe in the revelation of God and submit your reason to the teaching of divine authority, you can well bear it. ("Internal Mission of the Holy Ghost," p. 389.)

BRANCHES OF DIVINE TRUTH.

AMONG non-Catholic writers, above all in England, the distinctions and boundaries of dogmatic, moral, ascetic, and mystical theology are lost. Men speak of theology, meaning dogma only; and seem to be unconscious of the other branches of Divine truth, and the separate cultivation which the Church has given to them. Nothing proves this more evidently than the astonishing assertion that a dogmatic treatise on the Incarnation is barren because it does not teach us what was 'the

real mind' and 'the delineation of the character' of our Divine Lord : * and again, 'It is about as true to say that a human friend raises and benefits us in proportion to the correctness of our theory of his character, as to say that God does so in proportion to the accuracy of our speculative creed'. † As a parallel to these statements I would say: 'Astronomical demonstrations are barren because they do not teach us "the real mind," nor "delineate the character" of God. Correct knowledge is useless because it does not alone raise and benefit those who possess it.' Can there be found in all the writers and preachers—out of reverence to the saints, fathers, doctors, theologians of the Catholic Church, I will not so much as name them—anyone so senseless as to imagine that dogmatic theology is directed to the delineation of the character of our Divine Master, or that correct intellectual knowledge of the whole science of God without the illumination and correspondence of the heart and will could 'raise and benefit,' if that means sanctify and save, those who possess it? This seems to be a solemn or a superficial trifling with sacred things ; in which men might learn if they had the will, and are therefore culpable, if being ignorant they affect to criticise or to teach. If they would give themselves the trouble to open the first book of elementary theology, they would learn that dogmatic theology is directed to the intellect and mystical theology to the will : that dogmatic theology is said to perfect the intellect because it elevates and informs it with revealed truth, and thereby conforms it to the Divine intelligence in so far

* 'Theology of the Nineteenth Century,' *Fraser's Magazine*, *ut supra*, p. 282.

† *Spectator*, March 25, 1865, p. 331.

as these truths of revelation are known. It is, therefore, both true and evident that dogmatic theology does most luminously and supernaturally 'raise and benefit' the human intelligence. It makes a man capable of serving God by the 'reasonable service' of faith. Whether he does so or not, depends upon moral conditions, that is, upon the conformity of the will to the dictates of his reason, which has thus been already conformed to the truth and mind of God.

But it is not from dogmatic theology, but from moral theology, that a man must learn the obligations of the Divine will upon the human will. Dogmatic theology enunciates to us the Divine truth: moral theology expounds to us the Divine law. The first formation of the will is accomplished by moral theology. Its maturity is committed to ascetic, its perfection to mystical theology. But these last three provinces of theology, under which falls all that relates to the moral character of God and of our Divine Lord, and all that relates to the interior and spiritual life of God in the soul, and of the soul in God, seem to be wholly unknown to the confident critics of these days. In all the theology, so to speak, of the Anglican Church, I know of no attempt to treat of moral theology, or to supply the blank and void which the Reformation has made in this province of the Divine truth, except Andrewes' 'Exposition of the Ten Commandments,' Taylor's 'Ductor Dubitantium,' and Sanderson's 'Cases of Conscience'. And I know of no three works that have fallen into more utter oblivion. The other writings of all three are known, read and quoted, but most rarely are these moral or ethical writings so much as named. And yet Taylor staked his fame on the 'Ductor Dubitantium': but the atmo-

sphere in which he left it was fatal, and would not suffer it to live. Of the ascetical and mystical theology, excepting Taylor's 'Holy Living and Dying,' what one book can be named which presents a detailed treatment, or so much as an outline, of the spiritual and interior life? And yet it is out of the midst of this barrenness and desolation that the voices are lifted up to denounce dogmatic theology, because it does not direct itself to fulfil that which the Church accomplishes with an exuberance of culture in its moral, ascetical and mystical theology, while the Protestant and Anglican systems never accomplish it at all. It is a significant fact that the devotional books in the hands of Protestants are to a great extent translations or adaptations of Catholic works. ("Temporal Mission of the Holy Ghost," p. 250.)

THE GROWTH OF THEOLOGICAL SCIENCE.

DIALECTICAL, exact, and positive as S. Augustine is, it cannot be said that a scientific method of theology is to be found in his works. Some theologians are of opinion that traces of such a scientific treatment are to be found in the writings of Theophilus of Antioch, Clement of Alexandria, S. Cyril of Jerusalem, Lactantius, and others; but in truth the first writer in whom anything of scientific arrangement or completeness of method is to be found is S. John of Damascus in the eighth century. And it may be said that his work, 'De Orthodoxa Fide,' is both the first and the last to be found in the Oriental

Church, so stationary and unreflective, it would seem, has the Oriental mind become since its separation from the centre of spiritual and intellectual activity, the Chair of S. Peter. Since S. John of Damascus, I hardly know what the Greek Church has produced, except a few meagre Catenas of the Fathers upon certain books of Holy Scripture, the works of Theophylact, a body of miserable Erastian canon law, a few still more meagre catechetical works, and many virulent and schismatical attacks upon the Primacy of the Holy See. It may be truly said that the history of the human intellect in the last eighteen hundred years is the history of Christianity, and the history of Christianity is the history of the Catholic Church. It is in the Catholic Church that the human intellect has developed its activity and its maturity, both within the sphere of revelation and beyond it.

It was not before the eleventh century that theology assumed a scientific and systematic form. Italy and France may claim the precedence, because the two who led the way in this work were born in, or reared by them ; but it is no little glory to England that they were both Archbishops of Canterbury, Lanfranc and his disciple, S. Anselm. It was another Archbishop of Canterbury who gave to the theological studies of England a scientific direction by introducing into the University of Oxford the study of Aristotle ; which, strange to say, endures to this day—I mean S. Edmund. After these came Hugh and Richard of S. Victor, Hildebert of Tours, Robert Pool, Otto of Frisingen, S. Bernard, and others. It was at this period that the first explicit collision took place between reason ministering to revelation as its disciple, and reason dissecting it as a critic ; that is, between S. Bernard and Abélard.

There may be said to be three epochs in the science of theology.

S. Anselm is not untruly thought to be the first who gave to theology the scientific impulse which has stamped a new form and method on its treatment. His two works, the 'Cur Deus Homo,' or 'Ratio Incarnationis,' and that on the Holy Trinity called 'Fides quærens Intellectum Divinæ Essentiæ et SSmæ Trinitatis,' may be said to mark the first of the three epochs in theological science. The chief axiom of S. Anselm's theological method may be expressed in his own words: 'Sicut rectus ordo exigit ut profunda Christianæ fidei prius credamus quam ea præsumamus ratione discutere, ita negligentia mihi videtur, si postquam confirmati sumus in fide, non studemus quod credimus intelligere'.*

The second epoch was constituted by the 'Liber Sententiarum' of Peter Lombard, which formed the text of the schools for nearly two centuries. Alexander of Hales, Albertus Magnus, S. Bonaventura, S. Thomas, and many more commented on the Book of the Sentences, and formed the School of the Sententiastæ, who were fated to pass away before the greater light of the third epoch.

The third epoch was made by S. Thomas. It is indeed true that England may claim somewhat of this glory. Before the Summa Theologica of S. Thomas, Alexander of Hales had formed a Summa Universæ Theologiæ, which would have inaugurated a new period, had not the more perfect amplitude, order, and unity of S. Thomas cast all others into shade. From this time the Book of the Sentences gave way to the Sum of Theology as the text of the Schools, and the Sententiastæ yielded to the

* *Cur Deus Homo*, lib. i. c. 2.

Summistæ. From this time onward two great streams of scientific theology flow towards us, the one of Dominican commentators on the Sum of their great doctor, such as Caictan, Sylvius, the Sotos, and others; the other, which sprang later, of Jesuit commentators, Suarez, Vasquez, De Lugo, and the like.

Since the Council of Trent, another mode of treating theology has arisen. The controversy with the pretended appeal to antiquity, threw the Catholic theologian more and more upon the study of the History of Dogma; and theology assumed what is called the positive method. Nevertheless, the Scholastic method still held and holds to this day its ascendancy. And that because it represents the intellectual process of the Church, elaborating, through a period of many centuries, an exact conception and expression of revealed truth. The Scholastic method can never cease to be true, just as logic can never cease to be true, because it is the intellectual order of revealed truths in their mutual relations, harmony, and unity. To depreciate it is to show that we do not understand it. The critical and exegetical studies which are tributary to it may be advanced and corrected, but the form of the Scholastic theology has its basis in the intrinsic nature and relations of the truths of which it treats. All else is subordinate and accidental. ("Temporal Mission of the Holy Ghost," p. 108.)

THE THEOLOGICAL SCHOOL.

IT is true that we incur the note of heresy only when we impugn the faith; but we may incur the notes of

error, rashness, offensiveness to pious ears, in rejecting opinions which are outside of Divine or Catholic faith. Private judgment, three hundred years old and erected into a law, and even into a religion, has infected the atmosphere in which the Catholic Church is forced to live and to breathe. It is true that the teaching of theologians, even though unanimous, will not make matter of Divine faith; but their consent creates an intellectual tradition against which no man can set his judgment without rashness. We should be rash if we measured ourselves against any one of them; we should be more than rash if we set ourselves against their unanimous judgment. The unanimous interpretation of the fathers makes a rule for fixing the sense of the Scriptures against all private spirits. The unanimous teaching of theologians is the maximum, or a high degree of human certainty in matters of revealed and of unrevealed truth. If we trust our individual reason, is not their collective reason to be rather trusted? If we think that the light of the Spirit of Truth has been leading us, does he not also lead them? And is not their unanimity the result of a collective guidance and a confluent illumination? Their combined and united light puts out our isolated spirit, as the noonday sun makes all lesser lights to be invisible. ("The Eternal Priesthood," p. 216.)

TWO KINDS OF THEOLOGY.

THERE are two kinds of theology. There is a theology, or knowledge of God, which is acquired by study and by elaborate intellectual toil, but that is the theology

of doctors. Alas for us if there were no other theology. There is another science of God which comes, not from books, but from God Himself; not from poring over learned pages, but by the infused light of the Holy Ghost. And that infused knowledge is the theology of the saints. Perhaps you will say, 'But we are not saints. Why do you invite us to a knowledge which is above us?' I answer, 'The poor and the simple and little children may be saints; for the first shall be last and the last shall be first in the kingdom of God'. It is not only those whom we account to be saints that are so. God gives these infused lights to all that are humble, to all that are clean of heart, for 'the clean of heart shall see God'. And by an infused light of the heart they will see God in the world around them, and in all the works of God; and they will see God in the Church, and in all its history, in all its fortunes, in all its sufferings, in its warfare, in its conflicts which the world counts to be defeats. God is in them all; and the clean of heart in all these things can see His face, and the power of His hand, and the working of His will. They can see God also in the tradition of faith and in every letter of their baptismal creed, and in all the luminous truths of their Catechism. These all are theology in short words and in a little book, but it is a theology which will be eternal. They see God too in the most Holy Sacrament of the Altar; and they see Him in all their own life by an infused light which teaches them to know that they are in the hands of their Master in heaven, and that He is their Divine Redeemer who shed His precious blood for them, and that nothing comes which is not ordered for their sanctification and by His will.

This is the theology which comes not by learned books. It comes down into the heart by the inspiration of the Holy Ghost. In the history of the Church some of the greatest lights that have ever been cast upon it have been shed by the humblest and most unlettered souls. Peter himself, the first Vicar of Jesus Christ, was a fisherman; and from his day onwards God has chosen humble and pure souls as the channels of His illumination. He has chosen the handmaids of His Blessed and Immaculate Mother, unlearned women, to be special channels of light even upon dogmas of faith. S. Catherine of Genoa wrote, as with a pen of light, upon the mystery of Purgatory; her book on the state of souls beyond the grave is an illumination visibly from the Spirit of God. S. Gertrude received light to know the Sacred Heart long before the special illumination which was given to Blessed Margaret Mary, the founder of the devotion. The venerable Mary of Agreda, in a profuse and minute exposition, has taught us the mystery of the deified humanity and the actions and passion of our Blessed Lord. No human genius could have conceived such teaching. It can be ascribed to nothing but supernatural light. Blessed Angela of Foligno tells us, that one day when she went into the church she prayed for a special grace from God, and as she began to say the 'Our Father,' in a moment, she said, 'I seemed to see the "Our Father," and every word of it in so clear a light and with so new an understanding, that I marvelled how little I had known it before'. And Blessed Margaret Mary was an unlettered woman, despised and persecuted even in her own convent, thought to be a visionary, and to be beside herself, without cultivation and without theology. Never-

theless she has left behind her writings and meditations and counsels and records of the visions she received, and instructions to those who were under her charge, full of intuitive perception of divine truth, of subtil discernment in the spiritual life, of ardour and love and a surpassing knowledge of the Sacred Heart. ("The Glories of the Sacred Heart," p. 117.)

THE CHIEF OBJECT OF PIETY.

JESUS CHRIST, the Son of God, has been, is, and ever will be, the object of our most tender, of our most fervent piety. Just as those who were with Him upon earth intensely loved Him, observed His every motion, every expression of His countenance, were guided by His eye, and listened with eagerness to every word He spoke, so it is now. And the Person of Jesus Christ is the loving meditation of the Church. We set before us the life, and the example, and the character, and the Passion of our Divine Lord as the chief object of our piety. Every state He passed through—His infancy, His childhood, His youth, His manhood—all these are objects of our mental prayer. But more than this: His life of sorrows, in every part of it—the Agony in the Garden, the Five Sacred Wounds, the instruments of His Passion, the effusions of His Precious Blood, and, above all, His Sacred Heart, the sanctuary of all love divine and human, the ineffable expression of the tenderness and piety of God towards us, the object of our love and piety towards Him. And this, not only as He is at the right hand of God, not only as He is in His glory, but as He

is in the Blessed Sacrament, fulfilling His words: 'Behold, I am with you all days, even to the consummation of the world'.* Jesus dwelling on the altar always in the midst of us, in Godhead and manhood, in His divine and perfect personality, is the object of our piety, as truly and as really as He was when the Apostles were round about Him in the guest-chamber at Jerusalem. Jesus always ready to receive us there, offering Himself daily in the Holy Mass, as He offered Himself at His last Paschal Feast ; giving Himself to us in the Holy Communion, as He gave His body and His blood to the Apostles on that night before He was betrayed ; always there lifting up His hands over us in benediction ; ever ready to receive our prayers ; listening in silence to all the unuttered confession of our sins and of our sorrows : the same Jesus, God and man, is to us now as He was then, the object of the piety of His disciples, and will be for ever. ("Internal Mission of the Holy Ghost," p. 239.)

MATER DEI.

THERE is yet another object of this filial piety, namely, His Blessed and Immaculate Mother. Nothing more clearly shows how low the faith of England in the Incarnation has declined than the extinction of the loving veneration which is due to the Mother of Jesus. Is it possible that any man can believe that the Eternal Son of God, co-equal to the Father and the Holy Ghost, assumed our manhood of the substance of the Blessed

* S. Matthew xxviii. 20.

Virgin Mary, and in assuming it made that manhood to be the humanity of God, so that she bore into this world an Infant whose personality is divine—is it possible, I ask, that any man can really believe this, and not see at once that she is thereby Mother of God, forasmuch as her Child is God? If any man does not believe or does not see this, does he not at once convict himself of either not believing or of not understanding the Incarnation of the Son of God? The one or the other of these things is inevitable. If he believe the Incarnation truly, and as it is revealed, then to him Mary is the Mother of God. If he does not give her that title, then I ask how does he believe that her Son is God? But if he believes this, then, next after her Divine Son, is there any object of piety, that is, of love and veneration, higher than she? Let such a man lay these things to heart. She is the Mother of the Divine Redeemer of the world; she is the Mother of his Divine Lord and Master; she is the Mother of his Divine and perfect Friend; she is the Mother of the Saviour Who shed His precious Blood for him on Calvary—is it possible, I ask, for any man to believe these things, and not at once to regard her, next after her Divine Son, Who is God, with all the piety of his heart? Let him look at the example of Jesus Himself. Next after His Heavenly Father there was no one whom He venerated and loved as He loved and venerated His Blessed Mother. But the example of Jesus Christ is the law of our life. We are bound to imitate it; we are bound to be like Him. But love and veneration to her are a part of the perfection of Jesus Christ. We cannot be like Him if we are unlike Him in this. He who has not love and veneration to the Blessed Mother of Jesus is unlike our Divine Saviour in that

particular perfection of His character which comes next after His filial piety towards God. But, besides all this, love and veneration are due to her for her own sake ; because she is the Mother of the Redeemer of mankind ; because, above all other creatures, she has been sanctified by the Holy Ghost ; and because, in being made the Mother of the Incarnate Son, she is made the Mother of us all. For how are we the sons of God, how is the 'spirit of adoption of sons whereby we cry Abba, Father,'* sent forth into our hearts, except through the Incarnation of the Eternal Son ? And if His Father becomes our Father through His Incarnation, how does not His Mother become our Mother too ? If by His taking our humanity He makes men to be sons of God, how is it that in taking that humanity He does not likewise make His Mother to be our Mother in grace ? Surely it is the incoherence of mind which follows on the loss of the light of faith that makes it possible for men to say and unsay these divine truths in the same breath. As soon as a man receives into his heart the full light of the Incarnation, two self-evident truths arise upon his reason ; the one, the presence of Jesus in the Blessed Sacrament ; the other, the love and veneration of His Blessed Mother. They follow by the necessity of consequence. How can any man fail to see these things ? And, what is more, every man that has the love of the Incarnation in him will rejoice to see them. (" Internal Mission of the Holy Ghost," p. 243.)

* Rom. viii. 15.

OUR DEBT TO THE DEAD.

THE saints, by their intercession and their patronage, unite us with God. They watch over us, they pray for us, they obtain graces for us. Our guardian angels are round about us : they watch over and protect us. The man who has not piety enough to ask their prayers must have a heart but little like to the love and veneration of the Sacred Heart of Jesus. But there are other friends of God to whom we owe a debt of piety. They are those who are suffering beyond the grave, in the silent kingdom of pain and expiation, in the dark and yet blessed realm of purification, that is to say, the multitudes who pass out of this world, washed in the Precious Blood, perfectly absolved of all guilt of sin, children and friends of God, blessed souls, heirs of the kingdom of heaven, all but saints, nevertheless they are not yet altogether purified for His kingdom. They are there detained—kept back from His presence—until their expiation is accomplished. You and I, and every one of us, will pass through that place of expiation. Neither you nor I are saints, nor upon earth ever will be ; therefore before we can see God we must be purified by pain in that silent realm. But those blessed souls are friends of God next after His saints, and in the same order they ought to be an object of our piety, that is, of our love and compassion, of our sympathy and our prayers. They can do nothing now for themselves : they have no longer any sacraments ; they do not even pray for themselves. They are so conformed

to the will of God, that they suffer there in submission and in silence. They desire nothing except that His will should be accomplished. Therefore it is our duty to help them—to help them by our prayers, our penances, our mortifications, our alms, by the Holy Sacrifice of the Altar. There may be father and mother, brother and sister, friend and child, whom you have loved as your own life—they may now be there. Have you forgotten them? Have you no pity for them now, no natural piety, no spirit of love for them? Do you forget them all the day long? Look back upon those who made your home in your early childhood, the light of whose faces you can still see shining in your memories, and the sweetness of whose voice is still in your ears—do you forget them because they are no longer seen? Is it indeed ‘out of sight out of mind’? What an impiety of heart is this.

The Catholic Church, the true mother of souls, cherishes with loving memory all her departed. Never does a day pass but she prays for them at the altar; never does a year go by that there is not a special commemoration of her children departed on one solemn day, which is neither feast nor fast, but a day of the profoundest piety and of the deepest compassion. Surely, then, if we have the spirit of piety in our hearts, the holy souls will be a special object of our remembrance and our prayers. How many now are there whom we have known in life. There are those who have been grievously afflicted, and those who have been very sinful, but, through the Precious Blood and a death-bed repentance, have been saved at last. Have you forgotten them? Are you doing nothing for them? There may also be souls there for whom there is no one

to pray on earth ; there may be souls who are utterly forgotten by their own kindred, outcast from all remembrance, and yet the Precious Blood was shed for their sakes. If no one remembers them now, you, at least, if you have in your hearts the gift of piety, will pray for them. (“Internal Mission of the Holy Ghost,” p. 247.)

THE MARTYR SPIRIT.

WE do not live in an age of martyrdom ; but we live in an age when every man must bear a martyr's will. Now at the moment * I am speaking there are bishops of the Church of God fined, threatened with imprisonment, imprisoned and threatened with deposition, and under sentence of pretended deposition. Be it so. Do you think that one such pastor, who has received his consecration from the Son of God, and who, through the Vicar of Jesus Christ, has received the charge of his flock, with the words, ‘Feed My sheep,’† that one such man will be found who will lay down his pastoral staff at the foot of an imperial throne ? Wait till we see it : then we will believe it. The whole history of the Church gives the lie to such a slander against the fortitude of the bishops of the Catholic Church. But the man who will prove this must carry the will of a martyr in his heart, for who knows what may be before him ? Now, as we are taught, there are three kinds of martyrs. There are those who are martyrs both in will and in deed, like the Apostles, all except one ; next, there are those that are martyrs in

* 1875.

† S. John xxi. 17.

will but not in deed, like Saint John—he alone among them died a natural death ; thirdly, there are those who are martyrs in deed if you like, but not in will, for they die out of the Church, out of the faith. To what do they bear witness? Saint Cyprian says of such in his day : ‘ They are slain but not crowned : *Occisi sed non coronati*’. Now every man must at least bear in his heart the will of Saint John ; he may never be called upon to lay down his life, but he must have the will to do it, if he were ever called to bear witness to the faith or to the unity of the Church, or to its divine authority, or to his own pastoral office. Then he must have the will to suffer all things : fines, exile, or imprisonment, violence *usque ad sanguinis effusionem*—even unto blood. And so it must ever be : it must be so with you. For there are three kinds of martyrdoms, as there are three kinds of martyrs. First of all, there is the martyrdom of those who are slain by the sword ; secondly, there is the martyrdom of those who willingly give their lives, if need be, in the care of the sick and dying, and in the fever hospital, or in times of pestilence. Their’s is a martyr’s will and a martyr’s death. The poor priest, the Sisters of Charity and of Mercy, and the like, and many a noble generous heart, are in more peril in the fever hospital than on the battlefield ; and yet some have been struck even there in their Master’s work, and have given up their life in the midst of the wounded and the dying. And, lastly, there is the martyrdom of those who wear themselves out early and late, summer and winter, in weariness and poverty, by broken rest at night, never-ending work by day, in the service of their neighbour, and in the love of the souls for whom Jesus shed His Precious Blood. Such men have fortitude enough to care for

nothing, if they may finish their course with joy ; and when kind, but not wise, friends tell them that they ought to spare themselves, they remember what their Master said to Peter. Now you may all have that spirit in you. You may all have a ready will to lay down your life by the bedside of the sick. The poor nuns, the poor priests—whom the world despises and hates—live all day long in that readiness to die for their neighbour's good. It is in our own lifetime—only the other day, I may say—that a bishop and twenty-seven of our priests gladly gave their lives, struck down by fever, in the towns and cities of the north of England. They came up one by one, each filling the place of the other ; as when a soldier is struck down a man from the rear comes to the front, so they died with the fortitude of martyrs.

The First and Chief, the great example of this spirit of fortitude, as I have already said, is Jesus Himself. And He has been followed from the beginning by a line of martyrs. The martyrs of early days you all know. The line has never been broken, though at times the world has ceased for a while to persecute. Now fortitude is tried even more in the foresight of the suffering that is to come than in the actual presence of death. Our great Saint Thomas of Canterbury knew for five years that he would have to lay down his life for the liberties of the Church, and with that perfect knowledge before him, he inflexibly persevered, and even returned from safety in exile to his martyrdom at Canterbury. Sir Thomas More, the greatest of English laymen, as Saint Thomas of Canterbury was the greatest of English pastors, knew long before that his fate was sealed. He foresaw that he would be called upon to deny the supreme and divine authority of the Church of God, and

to choose between the divine jurisdiction of the Vicar of Jesus Christ and the usurpation of a royal master. And when called on to give his answer, he gave it with fortitude and with joy. On the morning of his first examination at Lambeth he had confessed his sins and received absolution, and the Precious Body and Blood of His Divine Master, to strengthen him for the trial. And as he came back to Chelsea in his boat upon the Thames, there was a radiant joy upon his face. Those that were with him asked why he was so glad. He answered, 'Because I have gone so far now that my weakness can no longer tempt me to go back'. In this, too, he was like his glorious predecessor Saint Thomas, who some hours before he suffered, being asked why he was so merry, answered, 'A man must be merry who is going to his Master'. We need go no further than our own land, and almost our own times, for heroic examples of the gift of fortitude. They are to be found now at this day in the missionaries of the Catholic Church. While we in our everyday life here are reading of martyrs in antiquity, we forget that there are martyrs at this moment in the East, in Corea, and in China. If you will read a book called *The New Glories of the Catholic Church*, you might believe yourselves to be reading the acts of the martyrs of the first ages. And these martyrdoms have been taking place now, while we have been living our commonplace life of the nineteenth century here in London. I will give you one example. A man and a boy, both converts to Christianity, natives of Corea, were seized and brought before the tribunal ; the man was a catechist, the boy was a catechumen, only just baptised. The man, in terror, renounced his faith, and the boy, bound to the stake, and scourged until the

blood burst from him, and the flesh was cut from his bones, stood firm. Reproaching the man, he said to him, 'You are a man and I a poor boy ; you ought to have strengthened me, and I, a poor boy, reproach you for your apostasy'. Then taking a remnant of his own torn flesh, in indignation, he cast it at the apostate. These are things of our own day, hardly twenty years ago. And from whence come these glories of the faith ? From the cardinal virtue of fortitude raised and perfected by the gift of the Holy Ghost. ("Internal Mission of the Holy Ghost," p. 283.)

VALETUDINARIAN SUPERSTITIONS.

WE live in soft days. Who is there now that fasts ? Fasting means taking no food until sunset. We have introduced I know not what relaxations ; and our Holy Mother the Church, because she is benign with a maternal pity upon the culpable weakness of her children, rather than try them too sharply, gives them all manner of indulgence. Why, to this very day the people of Israel, three times in the year, in great solemnity, taste no food from the sunrise to the sunset—a bitter and sharp rebuke to us, the followers of Jesus of Nazareth. We are told that 'My physician says I cannot fast'. Let me ask you, do you believe it when you hear your neighbour say so ? I know you believe it when you say so of yourselves. Why is it we are so ready to believe what the physician says ? Suppose he were to say to

us, 'You must give up this or that pleasure'. We should not do it. But if he says, 'You must give up going so often to Mass ; or going out so early in the morning ; you cannot fast,' we believe him on the spot, as if he were an evangelist. Why is this? Because of our softness. Shame upon us. However, it is not only about fasting ; but we cannot even abstain. No, not even on a Friday. No, not one day in the week. To go without meat for one day is dangerous to our health ; it makes us ill ; it pulls us down. Why, half the human race never touch meat. Are we not made up of the same dust of the earth? It is the corrupt civilisation from which we are sprung which has so unnerved our whole being, that we cannot go without meat one day in the seven. Now ask yourselves : do you believe these valetudinarian superstitions? You are prevailed upon, I have no doubt, by the trust you have in your physician, and you readily give way. But would you give way so readily if you had the gift of fortitude in you? Would you be so ready to say, 'I know that the Church commands it ; I know that the saints have practised it ; I know that the greater the saints the severer their fasting ; I know that every book I read enjoins it ; I know it will be good for me if I do it'? And why then cannot you do it? If I can touch or trouble some of your consciences, I shall not regret it. I feel confident of this : that we have entered into a period of softness, in which the laws of the Church and their sweet severity are being stealthily obliterated from the hearts of men. ("Internal Mission of the Holy Ghost," p. 272.)

BAD BOOKS.

(I.)

THE Catholic Church strictly and wisely prohibits the reading of any books that are written by those who have fallen from the Faith, or teach a false doctrine, or impugn the Faith, or defend errors. And that for this plain and sound reason: the Church knows very well that it is not one in a thousand who is able to unravel the subtlety of infidel objections. How many of you have gone through for yourselves the evidence upon which the authenticity, genuineness, and inspiration of the Book of Daniel rests? Have you verified the canon of the Old and New Testament? or have you mastered the philosophical refutation of Atheism? Would you advise your children to read sceptical criticisms of Holy Scripture, or the arguments of Deists? If not, why read them yourselves? You know perfectly well that the human mind is capable of creating many difficulties of which it is incapable of finding a solution. The most crude and ignorant mind is capable of taking in what can be said against truth. Destruction is easy; construction needs time, industry, and care. To gather evidence, or to ascertain the traditions of the Church, needs learning and labour, of which only they are capable whose life is given to it. ("Four Great Evils of the Day," p. 66.)

(II.)

S. Alphonsus wrote a treatise upon the danger of bad books, and involved himself in a contest with some of

the ministers of government by its publication. To a mind illuminated as his, the havoc made by bad books was evident as the light. The great French Revolution, and the infidelity and impurity of the Voltairian school were then just beginning to penetrate into Italy. What would he have judged of the world at this time, and of this country, in which the plague of bad books covers the land ! Evil men, evil lives, evil examples, spread a moral pestilence openly and powerfully ; but nothing spreads falsehood and evil more surely and deeply than a bad book. The Sower who sowed the seed of the kingdom ordained that His Church, by its living voice and its writings, should cover the face of the earth with truth and purity. The infallible voice of the Church, and the inspired and uninspired writings of its children, have spread the knowledge of God and of His kingdom throughout the world, and sustained it to this day. But the sower had no sooner reached the end of the furrow, when the enemy came, treading in his footsteps, and sowing upon the same soil the tares and the poisons of falsehood and impurity. A bad book is falsehood and sin in a permanent and impersonal form ; all the more dangerous because disguised, and tenacious in its action upon the soul. I do not know which is the more dangerous, the books which are written professedly against Jesus Christ, His Divinity, His Church, and His laws, or the furtive, and stealthy, and serpentine literature which is penetrated through and through with unbelief and passion, false principles, immoral whispers, and inflaming imaginations. We are told that an *index expurgatorius* is impossible in such a country as this. In countries where the unity of the faith still exists, it may be possible to restrain the evil ; but in such a land as this, where

liberty of thought and speech, oral and written, have run to the extreme of license, it is no longer possible. Who can pull up the weeds in a wilderness? A man may weed a garden ; but a desert must be left to its rankness. Nevertheless, the *index expurgatorius* may be transcribed upon the delicate and enlightened conscience of those who love purity and truth. ("Ecclesiastical Sermons," Vol. II., p. 218.)

PRIESTCRAFT.

ENGLISHMEN have heard from childhood so much about priestcraft, and about being priest-ridden, and about bad priests, that they grow up with a belief that a priest is a noxious creature, a sort of *fera natura*, something specially venomous, antisocial, perilous to the commonwealth of men. What is the priesthood? The priesthood is a body of men, instituted by our Saviour, into which any man of you, if he has the will and the fitness, may freely enter to-morrow. It is not a caste ; it is not Freemasonry ; it is not a secret society of moral assassins, nor a close corporation of tyrannous men. It is open to all ; it has no secrets but the sins of those that repent. It is the most democratic of all the governments on earth : the sons of peasants and of ploughmen are at this day standing at our altars and sitting upon the thrones of Apostles. The Holy Council of Trent lays upon the conscience of bishops, in founding their seminaries, to replenish them rather with the children of the poorer classes. The priesthood, therefore, is so open to every man, that if there be a secret

craft, a priestcraft, to be learnt, let him come and learn it ; he has only to blame himself if he does not know all about us. We have no mysteries, or ciphers, or masonic signs. The priesthood and the theology which makes the priest are open to everybody ; it is not like secret societies, which hide themselves from the light and labour underground. The priesthood is in noon-day, standing at the altar, and everybody may know what it is ; and yet we hear of 'sacerdotalism' as if it were the Black Death or a plague of Egypt, or a pestilence which walks in darkness. In the public newspapers men are warned, and hopes are expressed that the world at last may be saved from 'sacerdotalism'. In the fourth chapter of S. Paul's Epistle to the Ephesians, we read these words : 'He led captivity captive, He gave gifts to men,' 'and He gave some apostles, and some prophets, and other some evangelists, and other some pastors and doctors (or teachers), for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ'.* Here is the priesthood ; a body of men chosen first by our Lord, illuminated, trained, and conformed to Himself, to be the guardians and the transmitters of the truths which He revealed to them, and of the laws which He gave into their custody. They were charged afterwards to deliver the same to others whom they should select, whom they, in turn, should illuminate and train to the same likeness, thereby transmitting to the end of the world, undiminished, the custody of Divine truth which was delivered to their charge. This, then, is the priesthood ; and there is no doubt that it must be an object of special animosity ; and for the very reason [given by our Lord]:

* Eph. iv. 8, 11, 12.

‘If the world hate you, know ye that it hath hated Me before you’. This was said to the first priests. ‘If you had been of the world, the world would love its own; but because you are not of the world, but I have chosen you out of the world, therefore the world hateth you’.* They are witnesses of the truth, and they have power to deliver it; and they have power to deliver it, because they have a Divine certainty of the truth they deliver; and they have a Divine certainty of that truth, because they are the disciples of the Church which is divinely guided, before they become the teachers of the faithful. To them is committed the power of applying that truth to men—that is, of guiding their thoughts and consciences, and of distinguishing truth from falsehood in matters of faith, of judging the actions of men, of distinguishing between right and wrong in questions of the Divine law, and of pronouncing upon them censure, if need be; giving or withholding absolution by their sentence before God. I do not wonder, therefore, that there should be an animosity in those that do not love the Master, from whose side the priesthood springs; and I do not wonder that a bad priest—if he can be found—is the hero and the saint of the world. And it never happens that an unhappy priest, either by loss of faith or by loss of fidelity, falls from his sacred state, but he is straightway glorified as a theologian, preacher, doctor, and I know not what besides. The world receives him as its own, and because he is its own, loves him. (“Four Great Evils of the Day,” p. 125.)

* S. John xv. 18, 19.

THE CONFESSIONAL.

WHY does the world hate the confessional? I will tell you in a word. Because the men of the world are afraid of laying their heart open. They know that there are black spots, that there are dark stains, deep wounds, old scars, open sores, and they hide them in darkness. The innocent have no fear, for their hearts are unspotted; and though conscious of many faults and many weaknesses, they are free from the stains and the wounds of an evil life. They are not afraid; to them confession is easy. But those who are conscious that they are carrying within them a secret which the world does not know, of which their neighbours are not aware, which the nearest to them does not suspect, which they would rather die than reveal—according to the shrinking of flesh and blood, forgetting all the while that God knows everything—they fear and hate the thought of confession. This is the true reason why the world rails against confession; this is the reason why every revolution that breaks out at once burns the confessional. It dare not come near the confessional. When it sees a confessional it sees a forerunning witness of the Great White Throne and of the Day of Judgment; and to get rid of this intolerable reality the antichristian revolution tears it out of the church and burns it in the streets. They who have kept their baptismal grace have no fear of the confessional. Why should they? What have they got to say? A great many omissions, a great

many infirmities, a great many faults, and a great many temptations, it may be, but no habits of indulged sin ; there are no stains of deliberate acts, none of those deep and searing recollections of an evil life. Therefore they come readily and like children, as they spiritually are. They say at once, kneeling under the crucifix in the confessional, as far as they know, all that their Heavenly Father has against them. It is because men break God's law in their hearts that they fear to confess. Therefore they put off their confession until it becomes hard ; for if they put it off, they begin to be careless, and they lay up new matter, and that matter multiplies ; and the longer they put it off the more unwilling they grow. But those who are still in their baptismal innocence go on continually from light to light ; they go on knowing themselves more and more perfectly every time they come to confession, bringing with them no necessary matter of absolution, because no mortal sin, which does not break their friendship with God, for such sins come from infirmity and not from deliberation, or, at least, not from malice. And they are pardoned freely by the precious blood of our Divine Lord in their perfect absolution. You will find, therefore, that all those who are faithful to the grace which is in them love the Sacrament of Penance. Here is the difference between those whose conscience does not accuse them, and those whose conscience gives them a rebuke ; the former come freely and gladly to accuse themselves, and the latter shrink away. (*"The Glories of the Sacred Heart,"* p. 228.)

MONKS AND NUNS

IF there be a subject against which public writers, public speakers, and public talkers are perpetually declaiming, it is what is called the religious life—the life of monks and of nuns. The whole literature of countries that are not Catholic is full of all manner of tales, calumnies, slanders, fables, fictions, absurdities, on the subject of monks and nuns. Now, why should men trouble themselves so much about it? Why cannot they leave peaceful people to use their own liberty? No man or woman is compelled to be monk or nun; and if by perversion of light, if by idiotcy, as the world calls it, any should be found who desire to live the life of monk or nun, why should public opinion trouble itself so much about the matter? Men may become Mormons; they may settle down at Salt Lake; they may join any sect; they may adopt any practices which do not bring them under the hands of the police, and the public opinion of this country does not trouble itself about them. What, then, is the reason why it troubles itself about the religious life? Because it is a life of perfection; because it is a life which is a rebuke to the world, a direct and diametrical contradiction of the axioms and maxims by which the world governs itself. The world is therefore conscious of the rebuke, and uneasy under that consciousness. When the Son of God came into the world, all men turned against Him except the few whom He called to be His disciples. Even a heathen philosopher

has recorded this belief: that if a perfectly just man were ever to be seen on earth, he would be out of place and a wonder; or, as we may say, a monster amongst men. And why? Because, in the universal injustice of mankind, he would stand alone, and his life would be a rebuke. In Holy Scripture this is described, as it were, with a pencil of light. In the Book of Wisdom, the men of this world say: 'Let us lie in wait for the just; because he is not for our turn, and he is contrary to our doings, and upbraideth us with transgressions of the law, and divulgeth against us the sins of our way of life . . . he abstaineth from our ways as from filthiness, and he preferreth the latter end of the just . . . he calleth himself the Son of God . . . he is grievous unto us even to behold'.* The finger of the Holy Spirit has here traced the real analysis of this animosity against the religious life. Some years ago I remember reading a paper upon 'The Extinct Virtues,' and what were they? Obedience, chastity, voluntary poverty. If so, then, the eight beatitudes are extinct. I do not suppose the world would accept this. They would count me a severe and an unjust accuser if I were to say that disorder, unchastity, and the love of riches are the ascendent virtues of modern society. But if obedience, chastity, and voluntary poverty are extinct, their opposites must be in the ascendent. Of this I am sure: that the prevalent spirit amongst men at this day is to feel a secret hostility against a life which surpasses their own; and therefore it is that we hear these tales, fables, slanders, fictions about monks and nuns; and that we have books like *La Religieuse* and *Le Maudit*; or romances about the acts of ex-Benedictine nuns at

* Wisd. ii. 12-16.

Naples, and such-like ; or that which is the gospel of a multitude of people—though it has been exposed a hundred times over as a stupid self-refuting imposture, condemned and exposed by positive local proof and distinct documentary evidence—the history of ‘Maria Monk’. Nevertheless, this abomination is printed and reprinted, and bought and sold, because there is a gross morbid taste to which it panders, and a diseased hatred which it gratifies. (“Four Great Evils of the Day,” p. 121.)

THE CATHOLIC CHURCH IN ENGLAND.

THE Catholic Church in England comes *sine sacculo et sine perâ*, in absolute poverty. The robberies of the Reformation have given us at least this advantage in the face of English public opinion. The Church has no worldly interest to serve. To a missionary Church, poverty is a sign of apostleship. Its priests and its bishops live on the free and willing offerings of their flocks. They have not only the independence which poverty alone can give, the freedom from suspicion of avarice and interest, but they have the generous sympathy and self-denying charity of the faithful, perpetually thoughtful and active to minister all they need. In no country under the sun is the labourer counted ‘worthy of his hire’ more joyfully and nobly than in England and Ireland at this day. The Catholic Church, therefore, preaches to the people of England with Apostolic freedom of speech, ‘We seek not yours but you’; we are ‘burdensome’ to no man; and no

jealousy, or envy, or ostentation of riches, tarnishes its light. Even the spoiler has no temptation to rob: 'Cantabit vacuus coram latrone viator'. The Church in England goes to and fro without fear, having nothing worth taking.

For this cause also, it is eminently in England, as the Church of God must always be in all lands, the Church of the poor. It is not the Church of the Crown, certainly. It is not the Church of the aristocracy. It is not the Church of the landlords in Ireland or in England. It is the Church of the people, springing from them, mingling with them, watching over them. In the reign of Mary it was royal and aristocratic, and multitudes were provoked and blinded to resist it. In James the Second's time it was the Church of the Crown and of the Court, and of too many interested, venal, and worldly politicians. The people already poisoned by a century of Protestantism, rose against it in terror, as against a French despotism and a Spanish Inquisition. In these days it is the Church of the poor. What has the people of Ireland had to protect them or to confide in for three hundred years but its Church and its pastors? The Catholics of England are the poor of Ireland and the poor of England mingling together in poverty, labour, mutual kindness, and marriages which unite both races in the unity of faith. In past times, since the Reformation, the Catholic Church has been an exotic in England—an air-plant suspended over the soil, without root in the earth. It is now deep in the clay, like the tap root of our old forest tree, which pierces downwards, and spreads on every side with an expanding and multiplying grasp. The million Catholics of England are interwoven with the whole population, and form a solid

and sensible bulk in our cities and towns, and are more firmly rooted where these are largest, as in London, Liverpool, Manchester, and Glasgow.

Moreover, the Catholic Church re-enters England wholly free from all political action or interest. It is not bound up with any royal house, or disputed succession, or class legislation, or aristocratic privilege, or monopoly of power or wealth. It has no politics but the maintenance of legitimate authority and the widest popular beneficence. All it asks is to be let alone in the exercise of its spiritual mission. It does not petition for help or favour; but only free air and unfettered limbs. It does not invoke Royal Supremacies, Orders in Council, or Acts of Parliament to spread the Council of Trent, or to silence the Thirty-nine Articles. It has no point of contact, and therefore none of collision, with the political world. It is, moreover, visibly and evidently weak in the sphere of politics. The most timid and superstitious alarmist need have no fear of its political action. The only man who has made his celebrity by such alarms has earned for himself, both in Parliament and out of it, a reputation, but not for wisdom.

It is manifest, therefore, to the whole English people, that the Catholic Church appeals to it by no power or influence but those of conviction and persuasion; and of these it has no fear. It fancies itself to be too strong in reason and private judgment to be afraid of the Council of Trent and the claims of an infallible Church. It is, indeed, somewhat irritated and vehement when Englishmen are convinced and persuaded to submit to the Church. It is provoked with itself for being so easily perplexed, and sometimes so nearly convinced, if

not that the Catholic Church is right, at least that the Church of England is wrong. Nevertheless it has a love of fair play; and it is half willing that every man should follow his own conscience. If the Catholic Church can spread itself by fair means, by conviction of the reason and persuasion of the heart, that is, by truth and by charity, the people of England will give it a fair field, though no favour. This is all we need to ask; and within these terms the dangers of extensive collision hereafter are greatly diminished.

To this must be added, that the Rationalism of the last two centuries has so shaken the minds of men that they are both more tolerant of all forms of opinion, and more sensible of their lack of certainty as to any kind of religious belief. And though latitudinarians are proverbially the most intolerant of the Catholic Faith, because it is the most positive religion, and therefore the most opposed to them, nevertheless the vagueness of the English religion has cleared the way for the re-entrance of a coherent and intelligible rule of faith. This constitutes a predisposition for the Catholic Church. It has become axiomatic with cultivated men of the world to say, 'If there be a visible Church it is the Church of Rome, and if there be a dogmatic religious truth it is the Catholic Faith'. (*"England and Christendom,"* Intro., p. xcvi.)

THE LOVE OF SOULS.

THE thirst for souls is nothing more than the beating and the pulse of the Sacred Heart of Jesus vibrating

through His Church, perpetually replenished by the outpouring of the Holy Ghost, who first came down upon the Apostles, and has descended from age to age, from succession to succession, in the unction of the Episcopate, and in the consecration of the multitude of pastors. It is poured out into the heart of the priest when his ordination makes him partaker of the priesthood of Jesus Christ. The love of souls has been his motive in seeking the priesthood, and it is multiplied, augmented, and kindled more and more in the hour when he receives the sacerdotal grace, and his hands are anointed in the form of the Cross, that he may offer the Sacrifice of Jesus for the sin of the world. It has been the mark of every servant of God, that he has desired to save first his own soul, and then to save the souls of other men ; for it is well and terribly said, that no priest shall enter into the kingdom of God alone. If he has saved no other soul, he shall hardly save his own ; if his life and his influence has not been such as to convert others, he shall hardly have walked in the way of penance himself. If he has not kindled others with the love of God, it is because he has not loved Him. If he has not attracted others to a life of prayer, it is because he has not been a man of prayer. If, then, he brings no other soul to salvation, how hard shall it be for that priest to enter into the kingdom of God ! The love of souls, therefore, has been the special mark of the servants and Saints of God. They have been greatly illuminated in their intellect ; they have been largely endowed with various gifts of the Holy Ghost, and with natural and supernatural perfections ; but these are not the marks which decisively distinguish them from other men. It is the unresting, insatiate thirst for the salva-

tion of souls. This is the one incommunicable mark of the servants of God. It is a sense which other men seem not to possess—a sort of sixth sense, a spiritual perception opened in their understanding, and setting fire to their heart, which other men cannot understand. They cannot conceive why it is that a multitude of men, priests and laymen, have in all ages made themselves fools, as it were, to save souls ; stripped themselves of their wealth, abandoned their honours, left their homes, exposed themselves to perils, laid down their lives, to save souls. And what, after all, are souls ? Who has ever seen them ? The metaphysicians and philosophers of the world tell us there are no such things as souls ; and yet for these intangible, invisible, and incredible things the servants and Saints of God have worn themselves away by toil, and given their lives by martyrdom. (*“ Ecclesiastical Sermons,”* Vol. II., p. 69.)

THE SACERDOTAL VOCATION.

THERE are some who are called to perfection here and now. Our Lord called His Apostles to be ‘the light of the world,’ and ‘the salt of the earth’ ; that is, to make other men perfect. If so, they were called to be perfect themselves. He called also all those whom they consecrated to be priests by that very action to be perfect too. The priesthood was created to guard and to transmit in a living example the perfection of their Master. Priests share His office and jurisdiction ; they

consecrate and distribute His body and His Blood ; they judge sinners, binding and loosing in His name. They are His witnesses ; they represent Him ; they are to be His living likeness, that men, in seeing them, may see Him, or in hearing them may hear His voice. Therefore every saint of the Church has spoken with holy fear of the office of a priest. ‘They ought to have a mind purer than the rays of the sun’;* and ‘a hand purer than its light’. Priests are called ‘the holier members of the body’;† ‘the saviours of the world’;‡ ‘the kinsmen of Christ’;§ ‘the gates of the eternal city, through whom all who believe in Christ enter into Christ’;|| ‘the documents and example of life’;¶ ‘fellow-helpers of God’;** ‘the fellow-servants and companions of angels’.††

But there is no language which can express the dignity of a priest. He is ‘Alter Christus’. Therefore, what measure is there of the perfection he ought to have obtained ? Saint Alphonsus says : ‘Mere sanctifying grace is by no means enough for the receiving of sacred orders ; but beyond this interior perfection is required, as the common consent of all the holy Fathers and Doctors with one mouth demands’. ‡‡ Saint Thomas says ‘that priests serve Christ Himself in the Sacrament of the Altar ; for which greater interior

* S. Joan Chrys. *De Sacerdotio*, lib. vi. c. 4.

† S. Pet. Dam. *Contra Cleric. Intemp.* d. i. c. 7.

‡ S. Hieron. *in Abd.* v. 21.

§ S. Bern. *Ad. Past. in Synodo.*

|| S. Prosper. lib. ii. 2, *De Vita Contempl. Sacerd.*

¶ Ibid.

** I Cor. iii. 9.

†† S. Pet. Dam. *De com. vita Canon.* cap. 4.

‡‡ *Concil. Prov. Westm. IV.* Dec. xii. 1, 2, 3.

sanctity is required than the state of religion requires'.* Again he says, 'They who are engaged in the divine ministry acquire a royal dignity, and in virtue ought to be perfect'.† And the Church, in ordaining its priests, says that our Lord has shown by word and deed that the ministers of His Church ought to be perfect in faith and action; that is, in the twofold love of God and their neighbour.‡ 'They are chosen out, set apart, and sanctified for this very end, that they may make others perfect; and that not so much by word as by deed. The best preaching is the priest's life. If he go before his flock in all spiritual perfection, in faith, hope, charity, sanctity, the seven gifts, the twelve fruits, the eight beatitudes, they will follow him. They will be followers of him as he is also of Christ.' They will be insensibly drawn, subdued, changed, assimilated to his mind and will, and therefore to the mind and will of Jesus. Blessed is such a priest; the guardian of the Most Holy Sacrament, the friend of his Lord. ("Internal Mission of the Holy Ghost," p. 445.)

THE PRIESTHOOD IN ENGLAND.

THE Church has returned into its primitive poverty, at least here in England; and everywhere the world is doing us the service of binding together pastors and people by the generous interchange of temporal and spiritual charity. The life of a priest in England is

* *Concil. Prov. Westm. IV.* Dec. xii. 1, 2, 3.

† *Concil. Prov. Westm. IV.* Dec. ii. 1, 2, 3.

‡ *Ibid.*

indeed a life of detachment. He lives in a hired house ; he has neither land nor revenue ; he eats the bread that is given to him, as the Apostles did, by the gatherings of the first day of the week. And with this he has to provide all spiritual things for the altar, and for the poor and for their children. It is a twofold poverty, full of anxiety, but, if it be loved for its likeness to his Master's lot, full of sanctifying grace. Such a life is full of helps to personal perfection ; the daily Mass and daily Communion, the custody of the Blessed Sacrament, the fellowship with Jesus on the altar, daily mental prayer, 'the habit of religion, the sign of perfection,' as Saint Thomas says, 'which he received when he was tonsured'. Add to this the cure of souls, and the endless abnegation of self which the seeking and saving of the lost, the striving with their sins, the bearing of their perversities, the weary watching day and night, at the beck and bid of all, demand of the priest. No shirt of hair is more penitential than the pastoral life. No life more blessed to those who have renounced themselves for Christ's sake ; none more intolerable to the hireling and to those who love their liberty and their ease. But the missionaries of England bind themselves by a solemn promise on oath, for the good of the Universal Church, never to desert the cure of souls.* There is in all this the instrumental perfection, and in all who have the cure of souls there is also the state of perfection, at least inchoate. For every pastor must be ready to lay down his life for his sheep ; and many do so, either by fever and pestilence or by the slow wasting of the labour of unresting charity. ("Internal Mission of the Holy Ghost," p. 452.)

* *Concil. Prov. Westm. IV.* Dec. xii. 6, 7.

A LAX PRIEST.

(I.)

OF a lax priest what can be said? The chief signs of laxity are to live without a rule of life ; to say the Holy Mass by custom, with little preparation, and little thanksgiving ; to be weary of the confessional ; to escape it when possible ; to be unpunctual and irregular in attendance. Such a priest soon finds himself more at ease in the world than among priests. The habits, tone, talk, and pleasant ways of the world are more to his taste. He lives in a mission-house or a presbytery, but it is not his home. His home is where his heart is, and his heart is in the world. He is ready for any recreation among people of the world or among women, but not always ready for a sick-bed, or a sorrowful tale, or for the Divine Office. In laughter he is unchastened, and in sorrow he is cast down. In prudence and circumspection he is unwary and often blind to what all about him see, but he alone cannot, or will not, perceive it. He is fond of money, and glad when oblations and gifts come in.* He can give any length of time to the world, and can always find leisure for what he likes. He is a ready talker, and has a turn for satire. He sees the ludicrous in men and things, and is an amusing companion much sought after. This state is not far from lukewarmness, which S. Bernard defines as 'brief and rare compunction, sensuous thoughts, obedience without devotion, talk without cir-

* Malachias i. 10.

cumspection'. Of these sins he says again, 'Let no man say in his heart these things are light. It is no great matter if I should go on in these venial and lesser sins. This is impenitence: this is blasphemy against the Holy Ghost, and without remission.'* Once more, he says: 'Do not despise these things because they are little, but fear them because they are many'. And the Council of Trent says: 'Let priests avoid light faults, which in them are great'. A blot upon a layman's coat is hardly seen, but a spot upon a priest's alb is an eyesore to all men. ("The Eternal Priesthood," p. 72.)

(II.)

Laxity differs from carelessness in this. A careless priest may set up in his mind a high standard, and may draw strict theories of duty. But through carelessness he does not act up to them. A lax priest lowers his standard and minimises his obligations. He defends all opinions that favour human liberty, and looks upon strictness as rigour and Jansenism. He dwells largely on the first half of S. Paul's words, 'Omnia mihi licent,' and passes dryshod over the last, 'sed omnia non ædificant'. He maintains that there are only two states, the one of liberty and the other of three vows: that the state of liberty is for those who do not aspire to be perfect, and the state of vows for those who are aiming at perfection. He directs those who are under his guidance to avoid two things, sin and strictness: to avoid sin, of course; but to avoid strictness, as leading to scruples and as hindering liberty. Such priests excuse in themselves many things by the plea, 'I am not a religious,'

* *Serm. i., De Sanctis*, tom iii. p. 2066.

and 'I am only a secular priest'. They are never at a loss for probable doctors and various opinions. They have *communis opinio, et sine periculo tenenda* for all they wish. It will never be known till the secret of all hearts shall be revealed what havoc such men make in the spiritual life of those who are guided or influenced by them. The direct effect of such laxity is to discourage aspiration for perfection among the faithful whose lot is cast in the world. And yet all Christians are called to be perfect, in whatsoever state of life. They would, indeed, try to keep people out of sin, but leave them upon the low level of a life, harmless, but without 'hunger or thirst for justice'. Such a life, if out of sin, is often in the occasions of sin. Liberty goes into the world and into all its laxities so long as sin is not manifest. But the world is covered with a network of occasions, as the veil of covering which is spread over all nations. Where one escapes a score are taken in the meshes. Now, a priest who so instructs other souls assuredly first uses himself the liberty he gives so freely. And there can be no doubt that as a strict priest has both peace and sweetness in the restriction of his liberty, a lax priest has little of either in the freedom he allows himself. Theology cannot hold out for ever against conscience: sooner or later he begins to suspect and to see that he has forfeited fervour and aspiration and the 'multitude of sweetness' which God has hid for those who fear Him. He has made his priesthood a yoke instead of a law of liberty. When such a priest comes to die, he often has little brightness, or joy, of confidence. He has not dealt generously with his Master, and in his last need he finds too late that they who have most denied themselves for His sake are most like Him; and

that they are most free who have offered up their liberty by daily sacrifices of lawful things. A sad retrospect when life is ending: *Erubescet aliquando reus videri qui semper fuerat iudex*. ("The Eternal Priesthood," p. 279.)

BONA MORS.

LASTLY—for we must end—comes the death of a fervent priest. The world never knew him, or passed him over as a dim light outshone by the priests who court it. But in the sight of God what a contrast. Ever since his ordination, or earlier; ever since his second conversion to God, he has examined his conscience day by day, and made up his account year by year; he has never failed in his confession week by week, or in his Mass morning by morning, or in his office punctually and in due season. He has lived as if by the side of his Divine Master, and, beginning and ending the day with Him, he has ordered all the hours and works of the day for His service. He has lived among his people, and their feet have worn the threshold of his door. His day comes at last, and a great sorrow is upon all homes when it is heard that the father of the flock is dying, and the last Sacraments have been given to him. And yet in that dying-room what peace and calm. He has long cast up his reckoning for himself and for his flock. He has long talked familiarly of death, as of a friend who is soon coming. He fears it, as an awful transit from this dim world to the great white Throne, and as a sinner, an unprofitable servant,

and a creature of the dust, he shrinks ; for the Holy Ghost has taught him to know the sanctity of God, and the sinfulness of sin. But it is a fear that casts out fear, for it is a pledge that the Holy Ghost, the Lord and Life-giver, is in the centre of his soul, casting light upon all that is to be confessed and sorrowed for, and absolving the contrite soul from all bonds of sin and death. None die so happily as priests surrounded by their flocks. As they have laboured, so are they loved ; as they are loved, so are they sustained by the prayers of all whom they have brought to God. Wonderful bond of charity ; closer and more vital than kindred, which shall be transfigured in the world of light, and unite pastor and flock to all eternity, when the flock shall be told and the number be fulfilled, and the shepherds shall gather round the Great Shepherd of the sheep in the fold upon the everlasting hills.

If such be the death of a fervent priest, it may be sudden : it cannot be unprepared. His whole life is a preparation for death. S. Charles as he departed said, ‘*Ecce venio*,’ but his whole life was a continual approach to God. S. Vincent of Paul said, ‘*Ipse perficiet*,’ as God was finishing His work in him. S. Hilarion said, ‘I have served a good Master for these seventy years ; why should I be afraid to go and see Him ?’ S. Bede passed away on the eve of the Ascension, saying the Antiphon, ‘*O Rex gloriæ, Domine virtutum*’ ; and S. Andrew Avellino died at the foot of the altar, saying, ‘*Introibo ad altare Dei*’. A deacon in Africa, in the days of persecution, was singing the Easter Alleluias in the Ambo when an arrow pierced his heart, and he ended his Alleluias before the Throne. Some have fallen as they preached the Word of God. Happy, too, were they

Such a death, though sudden, has no fear, but great benediction. It is well to bear this ever in mind, leaving the time and the way of our end in the hands of our good Master. It would make us more fervent if, when we go to the altar, we were to say: 'This may be my last Mass'; or in our confession, 'This may be my last absolution'; or in preaching, 'This may be the last time I shall speak for God'; or 'This may be my last sick call—the next may be a call to me'. How many companions of my childhood, boyhood, and manhood are dead. How many ordained with me or after me are gone before me. *Venire differt ut minus inveniat quod condemnet.* Wash me, O Lord, in Thy most Precious Blood; and then, 'Come, Lord Jesus'. ("The Eternal Priesthood," p. 283.)

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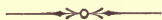
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